

## THE ACADEMY.

"INTER SILVAS ACADEMI QUÆRRERE VERUM."

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*Readers are reminded that the mention of New Books, Articles, &c., in our lists is intended as a guarantee of their importance. The Editor of THE ACADEMY cannot undertake to return communications which are not asked for.*

*The next number will be published on Wednesday, May 1, and Advertisements should be sent in by April 27.*

## General Literature.

Lord Byron. Von Karl Elze. Berlin: Oppenheim, 1870.

Lord Byron: a Biography, with a Critical Essay on his Place in Literature. By Karl Elze. Translated with the Author's sanction, and edited with Notes. John Murray, 1872.

THIS German biography of Byron with its English translation appear in England at an appropriate time. Moore's *Life* of the poet, first published in 1830, is now just ceasing to be copyright, and we may expect to see it shortly in a variety of cheap forms. It had remained as yet the only English biography of Byron having a certain completeness of scale and execution, and an authoritative character. It is richly laden—but, in its quality of biography *ab extra*, overloaded—with Byron's own letters and memoranda. These, first-rate of their kind, might very well be now separated from Moore's connecting and sometimes interfering narrative, and re-issued compendiously for general perusal. Moore's proper handiwork would then remain to speak for itself; and, whatever its merits of intention and performance, would certainly not satisfy all the demands of a Byronic student of the present day; and meanwhile the allegations put forth by Mrs. Stowe have deflected the centre of gravity of all materials relating to Byron, and require to be assessed, and, so far as yet possible, disposed of.

Professor Elze has produced a very readable narrative, of just about the right size: it is not lengthy, nor yet curt, but sets forth the remarkable and interesting career of Byron on a scale commensurate with the greatness of the poet. Of Byron's own writing, in the way of letters or memoranda, there is hardly a trace here, so that no biography could in this respect be more diverse from Moore's. The German professor shows a familiar current acquaintance, not only with that book, but with Byronic memoirs and materials in general. This indeed is no more than might have been fairly expected from a writer so well-read in English literature: the preface of his translator refers to previous works in which Professor Elze has proved his knowledge in this line—a *Selection from the British Poets, Reminiscences of a Tour through England and Scotland*, a critical edition of *Hamlet*, editorship of the *Year-book of the German Shakespearean Society*, a *Life of Walter Scott*. The last-named writer seems to share with Byron, to an extent scarcely warranted, the admiration of the professor, who speaks of Shakespeare, Milton, Byron, and Scott, as "four poets of unsurpassed genius"—reckoning in, however, the prose romances of Sir Walter as a part of his poetic performance. The final chapter is "On Byron's Place in Literature," and shows an amplitude of scope such as we expect from a critical-minded German. The remarks on Byron as the creator in literature of that great factor in modern thought which is termed "Weltschmerz" are remarkably sound and telling:

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and it is curious for the English reader to be informed, though probably not far from the truth, that, amid the immense influence that Byron's poems have had all over Europe, the country in which they have produced least effect is England itself. In other respects this estimate of Byron's poetry is capable and pointed, without, perhaps, advancing anything that is very novel, or that transcends in keenness other studies from competent hands. Preceding this chapter is another on "Characteristics of Byron," holding a very even balance between the good personal qualities and the bad—such, for instance, as generosity and stinginess: Professor Elze is ready to believe in the first, without denying or dissipating the evidence in support of the second. Nevertheless it may be that, as regards the main typical image of Byron which the author has before his mind's eye, he is somewhat too much disposed to reject *à priori* such allegations as would tend to disfigure or remould it, and to determine that so-and-so is not true because it cannot and must not be true.

Naturally, the transaction to which the biographer would be most likely to apply this questionable test of truth is the mutual relations between Byron and his half-sister, Mrs. Leigh, or what is termed "The Stowe Scandal": and I think his resolute predisposition (however unconscious of any unfairness) to scout the whole story has not failed to leave a trace amid the many points of argument, of more or less cogency, that he brings forward to refute the allegations. That he disbelieves and contests the story is of course no matter of complaint, nor yet of surprise: everybody would wish to disbelieve it, most people appear to do so, and perhaps not even Mrs. Stowe herself would venture to say that the charge is *proved*—certainly we should dissent from her if she did so. Of all direct arguments for disbelieving it—apart from its inherent or antecedent improbability, which, I fancy, along with its unpleasantness, weighs rather too much with Professor Elze—the strongest appears to be the tenor of the letters addressed by Lady Byron to Mrs. Leigh about the time of the separation; letters which have been published in the *Quarterly Review* and elsewhere, and which do undoubtedly create a strong presumption that the lady who wrote in such terms could not have believed that the sister-in-law whom she was addressing had committed incest with the writer's husband. But it is not the less true that Mrs. Stowe, in her later book named *Lady Byron Vindicated*, has grappled with this difficulty; and has suggested—regarding the dates of the letters, ascertained or surmisable, and the degree of moral responsibility which Lady Byron may probably have imputed to Mrs. Leigh at the relative dates—considerations which sensibly diminish the weight of the letters in question as telling against the Stowe narrative. Professor Elze, in the body of his work, reproduces these letters of Lady Byron, with his own comments as to their inconsistency with the charge of incest: in a note at the end of his volume (the book *Lady Byron Vindicated* having appeared meanwhile) he continues the same line of argument, but he says not a syllable of the theory advanced by Mrs. Stowe in explanation of the letters. This is hardly fair: at any rate it is not the way to convince the reader who is tolerably *au fait* with the details of the controversy. The translator pursues a still simpler plan. What Herr Elze had said about the matter in the body of the book appears in its place, but the note has wholly vanished: it is neither translated where it occurs in the original nor incorporated with the text. The translator therefore simply ignores what Mrs. Stowe had found to say in reply to the evidence adduced in confutation of her original narrative. The American lady may well opine that the silence of the German as to one of her most important points, and the

silence of the Englishman as to her entire rejoinder, are a testimonial to the strength of her position. We should have preferred a different kind of testimonial; a resolute encounter with all the arguments or inferences put forward by Mrs. Stowe, and a demonstration, if practicable, of their fallacy or feebleness. That such a demonstration may still be forthcoming, we think extremely conceivable: that it has yet been supplied, we do not consider. The nearest approach to what is wanted is to be found in the letters written by Lady Byron's solicitors, Messrs. Wharton and Fords, and by Lord Wentworth: but even these letters, giving the amplest extension to their terms, only refer the real demonstration to the documents left by Lady Byron in charge of her trustees, and as yet unpublished—perhaps never to be published.

It is observable that Professor Elze, strongly as he opposes the charge of incest, expresses his conviction that this same was the dark and shrouded accusation against Byron which his wife communicated, at the very time of the separation in January or February 1816, to her counsel, Dr. Lushington. He also brings out, with more relief perhaps than it had received hitherto, the fact that rumours to the like effect were at that same time current in society, as accounting for the separation. Indeed, that this was so can hardly be doubted by any one who reads the letter of Shelley to Byron, dated September 29, 1816, and lately printed in the *Quarterly Review*: "Kinnaird . . . informed me that Lady Byron . . . was living with your sister. I felt much pleasure from this intelligence. I consider the latter part of it as affording a decisive contradiction to the only important calumny that ever was advanced against you. On this ground, at least, it will become the world hereafter to be silent." Now, if in 1816 Lady Byron accused her husband of the incest (or of attempting incest), the charge communicated by her to Mrs. Stowe cannot have been, as some have surmised, an insane or hypochondriacal hallucination of her after years, consequent possibly upon a supposed resemblance to Byron borne by Mrs. Leigh's daughter Medora, in character or otherwise; and, if in 1816 rumours of so abnormal an offence as incest were rife in society, it is difficult to see on what this could have been founded, unless on something patent to society in the conduct of Byron or of Mrs. Leigh—for as yet Lady Byron divulged nothing save to her counsel (though Herr Elze seems to doubt this), and the poet himself had not so much as published *Manfred*, now regarded by some persons as symptomatic. The letter of Shelley above cited may, in this connection, be very heartily welcomed by the vindicators of Byron and Mrs. Leigh. Shelley had then just returned to England from some months of intimate communion with Byron: he knew *Manfred* in MS., and himself, in the following year 1817, published his poem of *Laon and Cythna*, developing the connubial passion of a brother and sister as something guiltless in its essence. That Shelley, under these conditions, should write to Byron a private letter in which the rumour in question is treated as a mere utter calumny, and a refuted calumny too, seems to be one of the strongest items of evidence yet produced on that side of the debate. Before leaving this topic, I may notice that one observation of Herr Elze has a very inconsequent air. He says: "Lady Byron . . . employs, in the above-mentioned remarks on Moore's *Life and Letters*, the following words: 'If the statement on which my legal advisers (the late Sir Samuel Romilly and Dr. Lushington) formed their opinions were false, the responsibility and the odium should rest with me only.' This scarcely admits of any other interpretation than that she knew the facts she had stated, not from her own personal observation, but only as communicated to her through a third person; so that

ultimately the warp of this woof may turn out to be mere feminine gossip." But why should Lady Byron's assertion of her own sole responsibility in imparting a certain onerous secret to her counsel indicate that to herself the secret had been betrayed or hinted by some one else? Surely the not unnatural inference is wholly in the contrary direction—so far as any inference can legitimately be formed on this collateral point.

Among other occurrences of Byron's life, one that is treated with more than common fulness and interest by Herr Elze is the poet's connection with carbonarism and revolutionary movements in Italy. His slips in matters of detail do not appear to be numerous, though every now and then some such can be discerned. The name of the mother of Allegra was not "Miss Jane Clermont" (p. 204 of the translation), but Miss Jane Clairmont, ordinarily called by her friends "Claire Clairmont." The suggestion (in which Elze himself does not, however, believe) that Byron caused Allegra to be buried in England in order that the mother might have the opportunity of visiting her grave seems to be thrown out in ignorance of the fact that Miss Clairmont was then still living in Italy, which has since continued to be her home. Herr Elze demurs to the statement that Shelley avowed himself an atheist: "dass er sich, wie erzählt wird, wirklich mit Atheismus gebrüstet hat, ist wol nicht sicher verbürgt." This is not correct: for Shelley, not to speak of graver utterances on the subject, signed his name in the visitors' album at Montanvert with the addition—

Εἰμι φιλόδημος δημοκράτης τ' ἄθεός τε.

Admirers of Shelley may with pleasure see the testimony borne by our author to the great influence which the works of that transcendent poet exercised in Germany at the date of the "Young Germany" movement, when Byron also was at the acme of his fame: "let it not be forgotten," he says, "that the poetry of Shelley, at that period, interested and inflamed the youth of Germany in a hardly less degree than Byron's." There is another point connected with Shelley which is persistently mis-stated by all sorts of writers, and by Herr Elze among them, and which it may be worth while to try to rectify here. Leigh Hunt (see his *Autobiography*, p. 320, edition of 1860) gives an account of the burning of the body of Shelley in August 1822, and of the demeanour, on that occasion, of Lord Byron and himself, in which there was nothing to reprehend. He then adds, "Yet see how extremes can appear to meet," &c.; and proceeds to record his own and Byron's unseemly conduct on the same spot on some other and subsequent occasion. "On returning from one of our visits to this seashore, we dined and drank: . . . we sang, we laughed, we shouted," &c. Elze follows a multitude to do evil, and represents the riotous merriment to have ensued immediately after the cremation, "when he [Byron] drove back with Hunt through the pine-wood to Pisa."

It remains to say a few words regarding the mode in which the translation from Professor Elze's work has been executed (apparently by the same gentleman who appends the initials "R. N." to an English rendering of some German verses with which his appendix concludes). The translation is on the whole correct and fluent. Now and then, however, a sentence is lumbering, or even sometimes ungrammatical—as the statement (p. 101) that "Byron . . . laid down on the deck": and throughout the translator assumes the right of deviating from his original in detail where he thinks fit. In many instances, this is not only allowable but advantageous: he omits some item of needless particularity for the English reader, or supplies some useful emendation or *addendum*. But this is not always the case. For example,



on p. 171, he omits a statement made by Elze (in summarising the book *Medora Leigh*) to the effect that Lady Lovelace gave Medora a sisterly reception in Paris; on p. 174, he misses, presumably through mere squeamishness, Elze's reference to Caligula's incestuous love for his sisters, appositely inserted to explain why some one had likened Byron to Caligula. Perhaps the same feeling has induced the translator to cancel, from p. 168, Elze's observation (pertinent though it is to the serious argument here in hand) that Byron, in his various love-affairs, was more seduced than seducer: and a still less manly or creditable motive may have dictated the omission, in the same context, of the German author's denial, also wholly pertinent to his argument, of the general immorality of continental married life. This is not the sort of translating to which an author of repute like Professor Elze deserves to be subjected (though indeed it appears that he saw the English version as it was passing through the press), nor by which reasonable British readers would wish to judge the work of a foreign admirer of one of their great poets.

I may add that the characteristic words of one of Byron's least refined mistresses—"Vacca sua, eccellenza"—which are correctly quoted by Elze, should not have been altered into "vacca tua": this, if not a mere slip in printing, is an attempted correction which only betrays ignorance of Italian usage and idiom on the part of its concoctor.

Even less approvable than the omissions just mentioned is the detraction in which the translator, in his preface, indulges regarding the venerable and noble-natured Trelawny, found worthy to be loved by Shelley; and not only regarding him, but the various other writers of Byronic memoirs, with the one exception of Moore. Moore's *Life*, as I have already had occasion to observe, is as yet copy-right, the property of Mr. Murray: the same publisher produces the translation of Elze's work: and the proverb, "Vous êtes orfèvre, Monsieur, Josse," may recur to the memory of some readers.

We have, however, to thank the translator very heartily for a considerable body of apposite and interesting information which he has added in his appendix: as on the Byron lineage, and the taint of illegitimacy in it towards 1540; on the early poems of Lord Byron; and on his character as recorded in the personal narratives of the Rev. Mr. Harness, Lord Broughton, Mr. Fialay (who startled Byron in 1823 by his marked resemblance to Shelley), and Lord Harrington. A portrait of Byron at Cambridge, by Gilchrist (not particularly well engraved), and a facsimile of Byron's very first letter, dated November 8, 1798, when he was not much less than eleven years old, also enhance the interest of Mr. Murray's volume. W. M. ROSSETTI.

**Sicilian Folk Songs.** [*Canti popolari siciliani, raccolti ed illustrati da Giuseppe Pitre. Preceduti da uno studio critico dello stesso autore.*] Vol. 2. Palermo, 1871. [*Canti popolari delle Isole Eolie e di altri luoghi di Sicilia, messi in prosa italiana ed illustrati dal Prof. L. Lizio Bruno.*] Messina, 1871.

I POINTED out the importance and interest of Pitre's collection of popular songs in No. 15 of the *Academy*. The present continuation possesses the same qualities in the same or even a greater degree, as it contains not merely lyrical productions, but other materials as well, including those of a ballad character. The separate sections contain *Ninni* or *Canzuni di la naca*, lullabies or cradle-songs; *Jocura*, songs for children or nursery-rhymes; *Orazioni e Così di Diu*, invocations and prayers; *Nnimini*, riddles; *Arii*, longer or shorter songs of seven or eight verses, subdivided into *Canzuni ad arii*, or simple lyrical airs, and *Storii ad arii*,

or songs with a narrative foundation; *Storii e Orazioni*, ballads and sacred legends; *Contrasti o Parti*, longer poetical encounters or duels (the shorter ones are called *sfide* or *dubbii*, and consist of a single question with the answer); *Satiri*, or satires; *Canzuni murali*, moral or religious songs; and finally, *Muttetti di lu palio*, songs in praise of successful racehorses. I will proceed to give a few short samples of the various contents of the volume. A nursery-rhyme runs:—

"Varvarutteddu;  
Ucca d' aneddu;  
Nasu affilatu;  
Occhi di stiddi;  
Frunti quatrata;  
E te' cca 'na timpulata."

("Little chin, Mouth like a ring, Pointed nose, Eyes like stars, Square brows, And there's a pat on the cheek.") Like the Scotch: "Brow brow brenty, Ee ee winky, Nose nose nebbly, Mouth mouth merry, Chin chin chucky, Catch a flee, catch a flee." Every one knows too the English: "Eye winker, Tom tinker," &c. Another Sicilian child's song is:—

"Babbalucieddu, nesci li corna,  
Nesci li corna ca veni tò nanna;  
Veni tò nanna cu 'na menza canna,  
E t' assicuta finu a la muntagna."

("Little snail, put out your horns, Put out your horns, for mother is coming, Mother is coming with half a stick, And will chase you as far as the hills.") So the Scotch: "Snail, snail, shoot out your horns, And tell us if it will be a bonnie day the morn;" and the English: "Snail, snail, come out of your hole," &c.

Amongst the *Orazioni*, we find prayers of a kind which are doubtless offered up in all parts of the world, and by a very interesting portion of the human race, namely, by maidens who wish for a husband. In Sicily, of course, the intercession of the saints is invoked, in the following terms:

"Sant' Antoninu,  
Mittitilu 'n caminu;  
San Pasquali,  
Facitilu fari;  
Santu 'Nofriu gluriusu,  
Beddu, picciottu e graziusu."

("Saint Anthony, send us [a wedding], Saint Pascal, bring it to pass, Glorious Saint Onuphrius, let him be handsome, young, and agreeable.") These *Orazioni* or invocations are addressed to all kinds of supernatural beings, from God to the souls of departed criminals (see *Academy*, ii. p. 58), and they contain petitions for a bridegroom, for the punishment of a faithless lover, for an easy delivery as readily as for the return of an absent son, for a fortunate number in the lottery, for the death of the evil spirits in the body (!), for protection against lightning, &c. &c. They form a very remarkable class, distinguished by their superstitious foundation from the *Così di Diu*, or purely religious morning and evening prayers addressed to God, the Virgin Mary, and the guardian angel, and referring to the welfare of the soul. They are also distinct from the *Orazioni* or sacred legends which appear in a later section, to which I now turn. This is the most extensive of any (pp. 114-378), and contains nothing but narrative poems of a secular or religious nature, the latter being by far the most numerous and the longest, and generally relating to the Virgin Mary. Many of these are very interesting, and have received poetical treatment in other languages; amongst the others, I may mention those relating to famous robbers and their deeds, from which it appears that the sympathies of the people incline to the side of these heroes in a way not altogether suitable to moral principles. At the same time some allowance should be made for the oppression under which the lower classes were formerly

suffering in almost all countries, and from which they are not even yet completely relieved, so that it is scarcely surprising to find the robbers objects of envy for their free life in the woods and mountains, and of admiration as standing protests against all kinds of oppression. Robin Hood and the Klephts in the popular poetry of modern Greece are represented in exactly the same light. The officials and servants of the government on the other hand are the objects of the bitterest hatred to the Sicilian populace, so that in their songs even the inhabitants of Hell refuse to associate with *sbirri*, or to permit their entrance, in a way that reminds us of Dante's "Chè alcuna gloria i rei avrebber d'elli."

Of a very different nature is the poem *La Baronessa di Carini*, which tells how the Baron of Carini slew his daughter Catherine on account of a secret love affair with her cousin Vincenzo Vernagallo, in the year 1563. This is one of the best creations of Sicilian popular poetry, of almost unequalled beauty, and full of the most passionate tragedy strikingly set forth. There is a special edition of this poem, with an introduction and glossary by Salvatore Salomone-Marino (Palermo, 1870), which I have noticed in the *Götting. Gel. Anz.* for that year (No. 26). I pass over various other attractive poems in this and other sections of Pitre's collection, and only pause for a moment at the *Muttetti di lu palio*, as in spite of their simplicity they must have some interest for friends of the turf. They belong, in respect of their metre, to the class of poems called *Ciuri* (*Academy*, ii. p. 59), and are sung by successful jockeys in honour of their horses as they pass through the crowd of spectators after the race. Some of them date from an early period, and are preserved in localities where no races are now held. Here is an example:—

"E vaja, via!  
E la bedda mirrina  
Pri pigghiarici l'acula ô patrini,  
Vulau comu lu ventu e junciu prima!"

("Away, away, The gray mare, To win the prize for her master, Flew like the wind, and arrived the first!") The prize here mentioned consists of a gilt wooden eagle (acula), hung with large silver coins. Another is:—

"E loria loria!  
Nta quantu cavaduzzi ce' è 'n Sicilia  
Lu cavaduzzi mio porta vittoria."

("Hurrah, hurrah, Amongst all the horses that are in Sicily, My little horse wins the day!") This is the last in the collection, and is followed by charming melodies for thirty-one of the songs, and finally by a short glossary, containing those words which have not been explained in any of the numerous notes on the text. Pitre has thus neglected nothing which could contribute to the intelligibility of his valuable collection, which offers a faithful mirror of the life, thought, and feeling of the Sicilian people. There remain, however, a good many difficulties in the language of the songs, which a reader who has not made himself at home in it will be glad of other help to overcome. This is offered, as regards the Sicilian dialect in general, and its variations from the forms of the *lingua illustre*, by Prof. Lizio Bruno's *Canti popolari delle Isole Eolie*, which contains a literal translation of all the songs into the literary language, and so makes it possible to obtain a tolerably complete mastery of those peculiarities. As to the special difficulties of vocabulary in the collections of Pitre, Vigo, Salomone-Marino, &c., they will nearly all be met by the admirable *Nuovo Vocabolario Siciliano compilato da Antonio Traina*, which will soon be completed, and which I noticed at length in *Gött. Gel. Anz.* 1871, No. 26.

I must add a few words concerning Lizio Bruno's work. Besides the translation just referred to, he has also com-

pared in detail the style and matter of each of the hundred *Canzuni* in his collection with the popular songs of other Italian provinces; a comparison which, he observes, is of the greatest importance to our knowledge of the true character of popular poetry, and proves to demonstration that the songs of different places retain a closer relationship than is generally believed, in spite of all their migrations and meltings into each other which modify their external features. Bruno also brings forward instances of more artificial poetical compositions, to show that the chasm which separates them from those of the people is not so profound as it appears, since the source of true beauty does not lie in painful effort, but in the spontaneous inspirations of the heart. And certainly some of his remarks on this subject supply food for reflection, which must tend to diminish our faith in the fertility of the human mind and the apparent abundance of its ideas. Perhaps, however, Bruno has been tempted by his extensive reading to multiply illustrations beyond what is necessary to establish his point. His critical and exegetical explanations are valuable and instructive, but he would have done better to omit the etymological remarks, and especially all the Greek etymologies; Diez's *Etymologisches Wörterbuch* does not appear to be much studied in Sicily. As to the poems themselves, they are almost exclusively love-songs, and many of them excellent of their kind. I quote the forty-fourth and the forty-eighth, with Bruno's Italian translation, to serve as a key to the Sicilian:—

"Su' ricevutu 'nto 'n palazzu d'oru,  
Posu li pedi e non passu cchiù ananti:  
Li porti e li finestri sunnu d'oru,  
Li ciaramiti di petri-domanti.  
Cca intra siti vu', caru tisoru,  
È cca lu Paradisu cu li Santi!  
Cridu chi la rigina è vostra soru,  
Lu figghiu di lu Re lu vostru amanti."

("Son ricevuto entro un palazzo d'oro. Poso i piedi (mi fermo) e più innanti non vò. D'oro sono le porte e le finestre; Di pietre-diamanti le tegole. Quà dentro ci siete voi, caro tesoro: È qui, coi santi, il Paradiso. Credo che la sorella vostra sia la regina, E il figlio del Rè l'amante vostro.")

"O frunti-spera, facci d' un giardinu,  
Sciuri chi t' haju avutu 'nta lu senu,  
Ssu to' nasuzzu è un vero gesuminu,  
Ssa to' buccuzza lieva ogni vilenu.  
Coddu di 'na carrabba cristallinu;  
Curpuzzu d' ogni grazia ripenu;  
Unni posa ssu pedi damascinu,  
Fa sciauru di ruosi lu tirrenu."

("O fronte-spera, o visu di un giardino, O fiore che ho tenuto nel mio seno È un vero gesmino questo tuo nasetto. Questa tua boccuzza toglie ogni veleno. Collo di una guastada di cristallo; Corpicciuolo di ogni grazia ripieno, Ovunque posa questo tuo piede damascino, Odora di rose il terreno.")

The beginning of No. 2. is noticeable, because it contains a mythologic allusion, a thing very rare in Italian popular poetry:—

"O bella siti 'n 'acula suprana,  
E siti un pocu grazziusa e fina:  
Nascisti 'nta li braccia di Tiana," &c.

("O bella, voi siete un' aquila sovrana, E siete un po' grazziusa e fina. Nasceste fra le braccia di Diana," &c.; but it would perhaps be better here to read "un pocu," i.e. "non poco," instead of "un pocu"); and likewise the end of No. 4, on account of its expressive thought:—

"Cu bascia sta tò bucca zuccarata,  
No sputa, pi non perdiri a ducizza."

("Chi' bacia questa tua bocca inzuccherata, Non sputa per non perdere la dolcezza.")



These specimens, as well as those taken from Pitrè's first volume, illustrate sufficiently the character, or, in other words, the abundant flow and brilliant colouring of Sicilian love-songs. The length of the narrative poems in this second volume precludes citation, but what has already been said may suffice to draw attention to the popular poetry of Sicily in general, or to these collections of it in particular.

FELIX LIEBRECHT.

**The Story of the Plébiscite.** From the French of MM. Erckmann-Chatrian. Smith, Elder, and Co.

IN the works of MM. Erckmann-Chatrian there are displayed many of those finer qualities of art which the few admire and the many disregard. Not, however, on account of these qualities, but on account of the quite negative merit of harmlessness joined with that faculty of style which in literary slang we term "readableness," did their works receive early notice and achieve early popularity in England. The public, which might well have fastened upon works with less claim to respect, happened to find pleasure in these; and to that fortunate accident we owe the possession, in comely English garb, of some half-dozen novels which sketch for us provincial France with the faithful minuteness of Jan Steen and the luminousness of Peter de Hooghe. Beyond provincial France—nay, beyond one country-side in all that field—MM. Erckmann-Chatrian rarely wander. The circle of their thought and work is almost as confined as is that of Jane Austen, though of course it is essentially different. It is at the same time more intensely localised, for while she knows few differences between Derbyshire and Hampshire, they mark the differences between villages almost adjacent, and one might profitably follow their stories with an ordnance map in one's hand and a *Guide-joanne* at one's side to supplement the particulars they supply. If the thing they do were done less perfectly, one would tire of it—this ever renewed narrative of the peasant farmer, peasant soldier, peasant woman around Phalsbourg—just as, were they but less perfectly presented, one would tire of Miss Austen's squires' daughters, country gentlemen, and managing mammas. Like most true artists, MM. Erckmann-Chatrian recognise the limitations of their genius—whether consciously or instinctively, one does not greatly care—and if, in their case, the result on the one hand is an approach to monotony, such as is wholly avoided by the universal genius of Balzac, the result on the other hand is a fidelity quite incompatible with the universal audacity of About. About, brilliant always, is veracious chiefly when his story moves within the lighter circles of Imperial Paris. Wandering into the country, his pen remains amusing and caustic; but notwithstanding the accumulation of detail which his industry heaps up, he lacks the simple accuracy which MM. Erckmann-Chatrian appear to attain almost without an effort.

It is difficult to criticize *The Story of the Plébiscite* with any assurance of impartiality; for not only has it, in common with many another work of the same authors, a political mission, but it is political from end to end; and even if one can lay aside political prepossessions in discussing a work which deals with the Republicans of 'Eighty-nine and the Imperialists of the First Empire, it is hardly possible that they shall have no weight when one discusses a work which vehemently praises or vehemently blames the actors in the most exciting struggle of one's own time. It may be urged that praise and blame are both dramatic, since they are expressed not by the authors in their own persons but by the characters of the story. But this plea, if ever made, will have to be disallowed when it is remembered that every wise and good man of the story is a French Republican,

while every scheming time-server is an Imperialist. Apart from this fact—which, if it be intentional, makes *The Story of the Plébiscite* a missionary labour, and, if it be unintentional, shows in this treatment of a contemporary theme all lack of that insight wide and profound which gave to *Hohenstiel-Schwangau* its immense and abiding value—apart, I say, from this fact, which mars the book, however it came there, *The Story of the Plébiscite* is a chronicle hardly less instructive than fascinating. The village life of Rothalp—treated in the earlier chapters—is painted in clear outline, with pure colour that will not fade. Its delightful freshness should be a relief to the novel reader. Soon, however, the village story merges into a chronicle of the war. The war, and not the village, is the main theme of the book. There is no elaborate analysis of character; yet the sketches of character are firm and true. Of these, the most important is that of the narrator—a dull, good miller, who voted "Yes," and saw the error of his ways when his wise cousin from Paris argued with him. This cousin, George, is in the present book the incarnation of good sense: he reminds one, therefore, of that other incarnation of good sense, Chauvel, the Protestant colporteur, in the *Histoire d'un Paysan*. The miller's wife and their son Jacob are slighter sketches. Grédel, the daughter, whom the narrating miller loves but little, but whom the reader will admire much, is a healthy, spirited, and unfamiliar figure; and there is real art in the way in which we are enabled to see her good qualities through a medium adverse to their display. There is wit as well as art in that sketch of the *sous-préfet* who enquires of the village mayor, "What is the spirit of your population?" and so interprets the answer that he may in his own turn report to the *préfet* the thing which is desired at head-quarters.

The Imperialists have M. Sardou, who writes *Rabagas*, that they may laugh and be re-assured: why should they not smile also when MM. Erckmann-Chatrian, from the other side, paint piquant portraits of the *sous-préfets* of the Empire? They may do this undoubtedly; and, notwithstanding differences, they may thank the authors of *Waterloo* and the *Conscrit* for having added by this *Story of the Plébiscite* to the long list of vivid, spirited, and simple narratives which on readers who seek mental refreshment rather than mental exercise confer a pleasure and a boon.

With here and there an exception, the translation, now reprinted from the *Cornhill Magazine*, is in good and facile English; and the pictures, by Du Maurier and Hubert Herkomer, are, in the true sense, illustrations.

FREDERICK WEDMORE.

**The Bacchae of Euripides**, translated into English Verse, with a Preface, by James E. Thorold Rogers. James Parker and Co.

THE *Bacchae* are one of the standing problems of literary history, and Mr. Rogers' contribution to its solution is the most characteristic part of his pleasant little volume. His attempt is too ingenious not to be interesting, though the interest is partly the interest of an anachronism. He refuses to believe that a man who has thought out life so clearly as he assumes that Euripides had done can radically change his convictions at the age of seventy-five unless his faculties have been impaired: consequently he is induced to conceive the play as an insincere but splendid parable whose moral is that superstition is the only and the precious check on despotism. Such a parable would have been quite in place at the court of Archelaus; but, after all, the suggestion reminds us of Warburton, who found the Eleusinian mysteries in the Sixth Book of Virgil. The writer has been led to an extreme solution by disregarding the circumstances which attenuate the problem. If Euripides had been a thorough-

going rationalist, he would have come into collision with the homely mysticism of Socrates. In fact Greek paganism scarcely presented sufficient resistance to rationalism to consolidate it. No doubt Euripides' opinion of the received mythology was lowered by his fondness for dwelling on the obvious fact that it was used as a political machine of no creditable kind. But he probably remained a sincere polytheist just as Voltaire remained a sincere theist, though both rather preferred to keep at a distance from the objects of their belief, whose names were so often taken in vain in the society in which they lived. And of course Euripides gained more by transcendentalising anthropomorphism into nature-worship than Voltaire by substituting an abstract First Cause for the personal God of Christianity. Then we have to remember that the character and position of women was a subject which always had a strong though painful fascination for the woman-hating Euripides: in the Bacchic ecstasy (which, as Mr. Rogers points out, he probably witnessed for the first time in Macedonia), he found their consolation and emancipation. Nor would it be surprising if Euripides under new and stimulating conditions experienced, like Gentz, in his passion for Fanny Elser, the strange phenomenon of a second youth: and it would be more satisfactory to find the explanation of the character of Cadmus here than in the cheap hypothesis of dotage. But whatever the true theory of Euripides' conversion, it did not involve such a break with his past as to warrant us in throwing doubt on his sincerity. Its modern analogue would be not a veteran socialist giving in his cohesion to ultramontanism, but a veteran man of letters admitting the pretensions of spiritualism. This reminds us of another mistake which runs through all the contrast between Euripides and Aristophanes; Mr. Rogers seems to assume that the division between the old and new school at Athens was mainly horizontal, whereas it was mainly vertical; all the questions of the day did not resolve themselves into questions of class politics. But the preface contains much instructive matter, though the main positions are questionable. The translation maintains a uniform level of manly elegance and vigorous fidelity. It may be read with pleasure, at least without effort, by itself, and with respect in the presence of the original. It is less rich and musical in language and metre than Dean Milman's, but it is free from the appearance of occasional feebleness; it looks decidedly more accurate, and upon the whole it is more accurate. The grim humour of the two last scenes between Bacchus and Pentheus is better brought out. The attempt to naturalise Greek choral metres in English is made with creditable taste and judgment; but the result is tame.

G. A. SIMCOX.

#### PROFESSOR MAURICE.

PROFESSOR MAURICE, who died on Easter-day, had perhaps a more important part than any of his contemporaries, except Dr. Newman, in accomplishing the transformation of religious thought in England, which had been prepared by Coleridge, and foretold in language too pregnant to remain unfulfilled. Looking back on his influence on speculation (which practically came to an end when that of *Essays and Reviews* began), we see that what he really effected was to deprive the traditional orthodoxy of the *prestige* of superior reverence and sanctity, to prepare a piety, what some might call, in his disciples at any rate, a pietism, which would continue to exist fearlessly and helplessly in the presence of criticism until criticism was ready to absorb it in the shape of moral earnestness, and perhaps to retain it in the shape of simple energy. Coming as he did to Anglicanism with the desire to complete what was positive in Unitarianism, he was led to deprive the popular theology of all its elements of resistance, while he retained for himself and his disciples all that conduced to fervour or repose. In many

respects the completest of his works is the *Kingdom of Christ*, which has long been out of print. Here he applied to all the competing systems of the day a single criticism—each rested on a true idea which it destroyed in attempting to express it, while the Church of England, which expressed nothing, embraced them all. There is no real inconsistency between this point of view and his eager championship of the Athanasian symbol; creeds are at once the best foundation and the best substitute for theological science. The antithesis between faith *in* persons and in propositions *about* them is in itself important, but it has little value for dogmatic theology; if propositions *about* the object of faith are impossible *a fortiori* a conscious relation *with* that object must be impossible; any truth to be communicable must pass through the sphere of consciousness before it transcends it. In his *Theological Essays*, Mr. Maurice dealt with the Incarnation, the Atonement, and the doctrine of Future Punishment, and it is by his treatment of these that he exercised most influence and is still best known. His principal addition to the early Alexandrian doctrine of the Incarnation was suggested by his Unitarian antecedents; he pointed out that the benevolent deity of Socinus was rather too like a god of Epicurus. It would be useless to attempt to state his doctrine of the Atonement; so far as it could be stated, it was a repetition of obvious and inadequate solutions; he attempted to escape from their inadequacy by transcendentalising the abstract idea of sacrifice till it became unmeaning. He was more fortunate in pointing out that the idea of eternity transcended mere temporal everlastingness more certainly than it included it; in this way he gained some relief for the sympathies of mankind, though at the expense of the grand conception of a really final consummation of all things, and, while he escaped the deadening comfort of mere universalism, he forfeited the advantage of its immense logical plausibility. His controversy with the late Dean Mansel was a long *ignoratio elenchi*, the more regrettable because the *docta ignorantia* of the *Bampton Lectures* was really the substratum of a homely mysticism which rested Christianity on historical facts corresponding to the permanent needs of man, and had no temptation to buy a respite from historical criticism by translating individual desires into the supposititious intuitions of the human race. This tendency pervades and disfigures Mr. Maurice's numerous Biblical works, for though he was sufficiently influenced by Coleridge to attach himself to the contents of the Bible rather than to the authority of the writers, he carried the impulse no further. This was natural, as in Coleridge himself historical criticism had been secondary to doctrinal mysticism, and so it may be said that Mr. Maurice has completed the work of Coleridge by carrying all his principal suggestions into the sphere of practical edification in which they have borne and are bearing their full fruit.

G. A. SIMCOX.

#### LITERARY NOTES.

The current number of the *British Quarterly Review* contains a very intelligent appreciation of Matthew Arnold's poetry. His relations to Goethe and Wordsworth are well marked. Though he imputes his own method to Wordsworth, it is true that the master took up nature into his own mind, while the disciple escapes from his own mind into nature. It was also worth while to point out that the keynote of his poetry is resistance to the despondency which springs from intemperance and perplexity; and that, except in the *Sick King of Bokhara*, he has seldom, if ever, found a definite positive subject adequate to the mood he wished to express, so that the completeness of his elaborate poetry is purely internal, and cannot be measured by any objective standard. The reviewer commits himself to the opinion that the value of the unrhymed poems is purely rhetorical; as rhetoric he sets them very high.

In Westermann's *Monatshefte*, for February, there are two or three unpublished letters of Schiller's; the first (July 1788), written in a horrible mixture of Italian and German characters, relates to the first representation of *Don Carlos*. Schiller agrees with an anonymous critic that the play is too long for acting, but rather than leave out parts for the stage, he would take it from the stage altogether. The last, undated, is to



Nicolai, who has admired *Tell*, to its author's surprise, as he was formerly a foe to what was called "Kraft- und Original-Genies"; Schiller is grateful for his reviewer's compliments, but begs that another time his title of "Hofrath" may not reappear quite so often.—The same journal contains a series of papers by J. Berger, on Snow Crystals, and the illustrations (in March) of the frost "window-flowers" are very carefully executed.—Freiherr von Maltzan sends the legend of a miraculous spring in Arabia (about 15° N. and 46° E., but no European has visited the spot), in which the natives bathe, and he who wishes for hot water exclaims, "Oh, Mesaud (the name of the presiding Djinn), hot!" and he who wishes for cold says, "Oh, Mesaud, cold!" and to each the water flows as he desires. On enquiry it appeared that the different requests had to be preferred on different sides of the stream, but it was heresy to suppose this condition had anything to do with the marvel. The spring flows from the spot where a serpent disappeared, which had been hatched in the bosom of a poor man (he could not even borrow a hen), from a stone egg which had been sent by some saint in answer to his prayers for help.

In the *Revue des deux Mondes* (April 1) M. Amédée Thierry continues his interesting series of *Recits*, of which the present number is devoted to the Council of Chalcedon.—M. Renan follows his hero de Nogaret down to the destruction of the Templars.

The proprietors of the *Revue des deux Mondes* are going to publish a history of the Review, with notices of its chief contributors, and of their papers, from the correspondence in the editor's office. It would be well if the proprietors of the *Edinburgh* and *Quarterly* would follow the example. It is very useful to know what articles are by Southey, Sir F. Palgrave, &c.

### Art and Archaeology.

The Marlborough Gems catalogued, with Descriptions and an Introduction by M. H. Nevil Story-Maskelyne, M.A., F.R.S. London, 1870.

As a careful catalogue compiled with knowledge abreast of the time, Professor Maskelyne's work is a contribution to archaeology which will be valued all the more that ancient engraved gems have been too rarely subjected to serious treatment. Its value in this respect is enhanced by an introduction in which two questions of unusual interest are dealt with, the nature of the stones employed by the Greek and Graeco-Roman engravers, and the growth of the art of gem-engraving in ancient times. Speaking with the authority of a mineralogist by profession, his statements on the former question will be received with just the assurance which was wanting in most previous writers. With regard to his sketch of the features by which successive periods of the art are distinguished, we have found it, short of the complete demonstration which could only be given in a work of large compass, all that could be desired. He ought, perhaps, to have made more of what appears to be both a new and very convenient way of accounting for the almost total absence of gems bearing the stamp of the age of Pheidias, by assuming that the impulse given to the pursuit of ideal beauty by the example of Pheidias was felt only by the great artists of the day, those of weaker calibre, such as gem-engravers, continuing in the meantime the severe careful style in which they had been trained, until a new school arose, with obvious peculiarities and exaggerations easily imitated. In the history of vase-painting we have the same phenomenon, a rigid, minute, elaborate style, uniformly attributed to the age immediately before Pheidias, or more correctly Polygnotos, the great painter, his contemporary, then an apparent blank followed by a style at first severe, but quickly becoming bold and free. Gem-engravers, being,

it is probable, men of higher artistic attainments than vase-painters, were presumably more under the influence of the guiding spirit of their time, and it may have occurred more frequently than we suppose that one or other of them approached the ideal of Pheidias, as in the figure of Sappho on a burnt cornelian, in the British Museum, which for purity of feeling and exquisite workmanship has perhaps no rival among existing gems. There are also a few pastes which suggest, as Prof. Maskelyne observes, the sentiment of the age of Perikles. But straining our limits of the Pheidias style so as to admit the greatest possible number of gems, we have still only a few to set between the hundreds of scarabaei apparently possessing all the characteristics of the previous age and an equal number of splendid gems of the later style. It may certainly be that the immense sacrifices made then by private individuals for the common good and the intense interest of all classes in public affairs withdrew to some extent the patronage of the wealthy from work of this kind. On the other hand, if it can be shown—and it is a notorious fact—that even the metopes of the Parthenon executed under the eyes and direction of Pheidias betray strong marks of the former age, it will be better to assume that, as we descend in the grade of artists, the power was proportionately less of rising to the occasion presented by him. In this case, we must imagine the gem-engravers retaining and working out further the style in which they had been trained. It should also be observed that a taste for elaborate rigid archaic work endured in basrelief as well as in vase-painting till long after it had passed away as a living style, was revived, if it did not in some measure continue uninterruptedly, in the time of Augustus, and retained favour with successive emperors and private patrons. The question, however, does not so much concern the attractiveness of archaic work as the extreme difficulty which ordinary artists must have experienced in seizing the spirit of Pheidias, and of this perhaps no better proof could be advanced than the frieze from the temple of Apollo at Phigaleia, now in the British Museum, the work, it is believed, of Iktinos, the architect of the Parthenon. The perfect freedom in the treatment of the figure and of the drapery which Pheidias introduced is taken full advantage of, but the calm ideal-beauty which was his great charm is exchanged for wild movement. And again in the sculptures from the temple of Victory at Athens, executed perhaps in his lifetime and certainly in the presence of his work, it is barely possible to trace his influence. Treasures of gems may yet be found in Greece which will revolutionise our ideas, but in the meantime the facts seem to bear out Prof. Maskelyne's theory.

The Marlborough gems were collected in the course of the seventeenth and eighteenth centuries, before Etruscan tombs had yielded their treasures, and before excavations in Greece had brought to light any important example of the early style of art. They were collected at a time when nothing higher in sculpture was known than the Apollo Belvedere or the Laocoön group, and so it happens that a collection still priceless in the eyes of many is of little consequence in the history of ancient art.

In the otherwise accurate descriptions of the gems we notice a mistake (No. 168) arising from a misunderstanding of the word *Kriophoros*, which was applied to Hermes as a guardian against pestilence, not as a "god of herds." The title appears to have originated in a tradition of his having driven away a pestilence from the town of Tanagra, by carrying a ram on his shoulders round the walls, an event commemorated by a statue of him in the act. As god of herds, he was called *Nomios* or *Epimelios*. It is also a mistake, we think, in the arrangement of mythological sub-

jects, to separate Demeter from Persephone. To the Greek mind they were the inseparable *τὸ θεῶν ἢ αἱ διώνυμοι θεαί*.

ALEXANDER S. MURRAY.

### ART NOTES.

The sale of the Persigny collection on April 4 excited great expectations, which resulted in disappointment. The sale took place at the Hôtel Drouot, the two great rival auctioneers M. Escribe and M. Pillet co-operating on the occasion; but the prices obtained were less than moderate. "Departure for the Army," by Terburg, put up at 60,000 francs, was knocked down for 5000 francs; and this appears to have been the highest sum reached for a single picture. The pseudo Raphael went for 2000 francs, and Vanloo's "Portrait of Maria Leckzinska" for 3600 francs; but the English pictures fared even worse. Sir Joshua Reynolds' "Portrait of the Prince of Wales" was knocked down at 3200 francs; his "Portrait of a French Lady," 460 francs, and "Portrait of an English Lady," 500 francs. Gainsborough's "Portrait of a Boy" went for 210 francs. The sum total realised by the sale of sixty-eight pictures was under 53,000 francs.

The unrivalled exhibition of a special class of Turners, in the gallery of the Burlington Fine Arts Club in Savile Row, is prolonged pending the completion of arrangements for a prospective Holbein exhibition by the same society. No pains have been spared, by the amateurs to whose zeal this collection is due, in the effort to make it as complete as possible, and to arrange and catalogue it in the way most serviceable for reference and instruction. Its staple feature consists in a complete series of the *Liber Studiorum*, with each plate exemplified in two or more (and sometimes as many as eight or nine) stages, from the first strongly bitten etching of outlines to the final expression of the mezzotint as dictated by the science or caprice of the master, in toning, filling-in, touching, and retouching. But still more interesting than this central series are the adjuncts which are appended to it, in the shape of some beautiful examples of the unpublished plates designed but not included in the *Liber*; nine original drawings for plates both published and unpublished of the *Liber* class; and two screens full of specimens of a rare and almost priceless order of mezzotints, of which the destination is unknown (as was the existence until after Turner's death), and which bear some resemblance to the *Liber* by their scale and subject, but are printed in black colour instead of brown. Altogether, we have here a unique and inexhaustible field of study, for which the best thanks of all who care for such things are due to the gentlemen by whom it has been contributed and organized.

The direction of the Louvre is about to repossess itself of the gallery on the river side which during the Empire was diverted from the purposes of the museum to those of the Tuileries. The necessary works will be rather costly, so meanwhile the new gallery intended to receive the Byzantine pictures of the Campana collection is being finished. It is situated on the second floor of the wing of the Colonnade. Two new pictures have been hung in the course of the present month. One is said to be a superb Roger van der Weyden, representing the descent from the cross. This fine work was bequeathed to the Louvre last year by M. Mongé Misbach. The other picture, left by M. Jules Vallé in 1870, is "The Denial of Peter," by Lenain.

The museum at Lille is becoming more and more important. Almost every month we have to chronicle fresh acquisitions. Poussin's sketch (oils) for "Le Temps enlevant la Vérité," two fine portraits by van der Helst, and a magnificent portrait of a woman by Franz Hals, have quite recently been acquired for the collection.

An active movement is going on at Bruges in favour of uniting all the scattered art-treasures of the town in one great central collection. If this project takes effect, it will at last become possible to study the works of Lancelot Blondeel, of Pourbus, of the two van Oost, and the numerous unknown treasures which are at present buried in the different municipal establishments, such as the Béguinage, the Pottery, the Bogaerde School, and the Damme Hospital.

M. Léon Cogniet is about to sell all his studies and pictures.

The cases containing the fragments brought from the Temple of Diana at Ephesus have now been deposited in the British Museum, and are in course of unpacking. Amongst the recent acquisitions of the Museum is a head of Alexander the Great (*ronde bosse*), which was unearthed some time since in Sicily. It is a very distinguished piece of work, and appears to be a late (Alexandrian?) reproduction of a contemporary bust.

Mr. Watt's diploma picture of "The Murder of Abel" is unfortunately in too unfinished a state to admit of its appearing on the walls of the Royal Academy exhibition. He will, however, be well represented by several portraits, all good examples of his hand, and by "Daphne" a very refined and finished rendering of a poetical conception. Mr. Leighton contributes a thoroughly successful portrait of the Rt. Hon. Sir Edward Ryan, secretary of the Dilettante Society, in which he has vigorously attacked the difficulties of artificial light, but in which chief attention will be concentrated on the admirably solid and expressive painting of the head. There are yet three pictures by this painter—"A Leader of Condottieri," "After Vespers," essentially a very pretty picture of a lovely girl with eyes full of dreamy exaltation; and "Summer Moon." The last is truly a pictorial poem: two young women have fallen asleep curled against each other; through the circular opening above their heads we see the blue of a southern night. Every sweeping line of drapery, every shade of colour, combine in one lovely harmony. Mr. Millais, besides the pictures by him already mentioned (see *Academy*, vol. iii. p. 107), sends two Scotch landscapes, very brilliant work, but hardly so interesting in subject as the "Chill October" of last year, "A Portrait of the Marchioness of Westminster," and "Portraits of Three Young Ladies playing Whist with Dummy." Some portraits which have been sent in by M. Laugée deserve attention, not only on account of their workmanlike execution, but because his sitters look like ladies, not like women perplexed "by the burden of an honour unto which they were not born." It is pleasant to see among the younger painters evidence of growing interest in the poetical side of their art. Mr. Frank Dacey has taken a motive from the Song of Solomon, "Come, my beloved, and let us go and dwell in the villages." His picture is very carefully worked and thought out, and has much distinction of style. The girl leans back as she stands against her companion, who lifts his hand to gather fruit from the overhanging vine. The sentiment of languorous enjoyment characterizing southern life pervades both figures.

The city of Nottingham has just been selected by the Lords of the Committee of Council on Education as a fitting centre for the establishment of a Permanent Exhibition of Fine and Industrial Art for the Midland Counties, this being the first permanent provincial exhibition in connection with the South Kensington. It will be held provisionally in a suite of rooms in the Exchange Hall, and is to be opened at Whitsuntide, Mr. Cole having been to Nottingham to give the committee his advice as to the arrangement and management. South Kensington will send paintings and other objects of art on loan, and collectors generally are invited to contribute, a call which will doubtless readily be responded to, as the display at the Derby Exhibition in 1870 showed the richness in art-treasures of the Midland Counties.

Dr. Charles Maclean has accepted the appointment of music director and organist at Eton College.

### Contents of the Journals.

*Gazette des Beaux-Arts*.—The present number contains—"Journal de mes Fouilles" (first article), by M. Beulé. The scientific results of these investigations, which date from twenty years back, were made public by M. Beulé, in his work on the Acropolis of Athens. What he now prints are the lively notes in which he chronicled day by day his glimpses of hope and moments of discouragement whilst the excavations were in progress. The first article leaves us in July 1852, at the time when works begun by him at his own private cost had become a matter of public interest, and were taken up by the French



government.—“Curiosités du Musée d'Amsterdam.” This article is a notice, by M. F. de Tal, of Kaiser's valuable reproductions in facsimile of engravings by unknown masters of the fifteenth century.—“Encore un mot à propos du Cenacolo de San Onofrio,” by Émile Maréjoul. M. Maréjoul adduces proofs and arguments in favour of the attribution of this work to Raphael. Passavant peremptorily rejected it, but Passavant was often exceedingly hasty and rash in passing judgment, and the evidence on the other side of the question merits attention.—“Les Palais brûlés” (fourth article), by M. Ed. Fournier.—“La Caricature et l'Imagerie en Europe pendant la Guerre de 1870-1871” (second article), by M. Durant.—“Les Dessins de Parmesan,” by M. Émile Galichon. This notice is accompanied by various illustrations, one of which, “Femme tenant une victoire à la main,” after a drawing in the collection of M. Galichon, is a very fine example of Parmesan at his best.—The number closes with an article on the destruction of art monuments at Strasburg, by M. E. Muntz.

Bullettino dell' Instituto (February) describes the excavations going on at Capua along the old road that led to Mount Tifata. The tombs were rifled of their bronze urns in Roman times (Sueton. *Jul.* 81), but the pottery (mostly of Greek workmanship) remains.—Henzen gives at length a military diploma, the second part of which has been just discovered, and which slightly rectifies Mommsen's view as to the time of Trajan's holding the Tribunician power—a well-known difficulty in chronology.

Im Neuen Reich (No. 11, 1872) contains an account of the mosaic found at Pesaro, probably of mediæval date, but with the remains of an ancient one below it. An attempt is made to restore the inscriptions on it, and what seem to be a hexameter and pentameter in leonine verse—perhaps of the twelfth century.—A discussion follows as to the position of Germany relatively to the Church question.

### New Publications.

- C. S. C. Flight Leaves. Cambridge: Deighton, Bell, and Co.  
 COBBE, F. P. Darwinism in Morals, and other Essays. Williams and Norgate.  
 FERRUCCI, Aloisii Chrysostomi, Civis Romani Electa Carmina. Leipzig: Brockhaus.  
 FÉTIS, F. J. Histoire générale de la Musique: depuis les temps les plus anciens jusqu'à nos jours. Tom. 3<sup>ème</sup>. La Musique chez les peuples de l'Asie mineure et de la Grèce. Paris: Didot.  
 MITFORD, Mary Russell, Letters of. Ed. by H. Chorley. 2 vols. Bentley.  
 VAUGHAN, R. B. The Life and Labours of St. Thomas of Aquin. Longmans.

### Physical Science.

Contributions to the Parthenogenesis of the Arthropoda. [Beiträge zur Parthenogenesis der Arthropoden. Von C. Th. E. von Siebold. Mit zwei lithographirten Tafeln.] Leipzig: Engelmann, 1871.

In the year 1856, it will be remembered, Professor von Siebold published his first memoir\* on this phase of animal physiology, when it was shown that for certain butterflies as well as the bees the apparently well-established law of bisexual generation was not true, and that these insects produced a progeny without intercourse. Although this memoir was not the first to treat this important question at great length—a discussion of the question of this mode of generation in Aphides having arisen in the middle of the last century—it caused a great stir among naturalists, and gave rise to a general controversy on the question. Little, however, need be said respecting the history of this question, as there appeared at the time in England an excellent essay by that marvellously fertile author, Mr. G. H. Lewes, in his *Seaside Studies* (second edition, 1860, pp. 296-340), wherein the history of parthenogenesis was written and criticized with great ability and judgment.

In his first work the Munich professor already enumerated some cases of parthenogenesis which he had set aside for further investigation. He now illustrates the method in

which one of the commonest wasps of Southern Europe is propagated, and fully disproves the views of all those who, like the members of the French Academy or the late Professor Schaum, of Berlin, M. Plateau in Belgium, and many others, doubted the correctness of former investigations, more especially of those made on bees.

The wasp which served as an object for the professor's investigation was *Polistes gallica*, an insect of rather common occurrence in South Germany, thereby providing him an excellent example by which to test the accuracy of his views. This, however, was not to be accomplished without great exertion and long sustained observation. Whoever reads the chapter of his book which treats of *Polistes gallica* will be struck with the amount of time, exertion, perseverance, and devotion, which must have been expended in working out the question. We read of extended experiments made and immense numbers of cases most accurately examined, so that the generalisations rest upon the broadest possible bases. In like manner another hymenopterous insect, *Nematus ventricosus*, was studied, and yielded equally important and confirmatory results. Other insects, like *Vespa solsatica*, *Psyche helix*, and *Solenobia triquetella* and *lichenella*, are more briefly, though not less accurately, considered, and very great care has been bestowed on the following Crustaceans: *Apus cancriformis* and *productus*, *Artemia salina*, *Limnadia Hermannii*, and some *Daphnidae*.

To give a striking instance of the extent of Professor v. Siebold's labours, it may suffice to direct attention to the statistical notes on *Apus*, found on pages 174 and 175. Professor v. Siebold wished to determine the exact number of males among the far more abundant females. He collected *Apus* from twenty-one different localities, the whole number amounting to 13,000 specimens. Among these were found only 319 males! In their selection every specimen had to be examined separately, as the general aspect of male and female is similar, and only a slight difference to be observed at one of the extremities. Professor v. Siebold, moreover, measured each individual of this community in order to test the statement of Professor Kogubowski, who contends that the males are invariably smaller than the females.

To those who have not studied zoology, that branch of science may appear rather dry and uninteresting where to attain scientific results we have merely to count, to measure, and to classify. Though such prejudice is even widely spread, it should not be forgotten that each science and art, to yield results of importance and of wider bearing, has to be pursued laboriously along such dry and uninteresting tracks. The critic, on the other hand, gathers from Professor v. Siebold's labours material whereon to base conclusions of a broader bearing, and finds in the methods in which he conducted his experiments a model for all those who shall be disposed to follow the same lines of biological research.

This element in Professor v. Siebold's book must be especially commended, since it cannot be doubted that the investigation of the habits and life of animals is now cultivated less than it was some fifty and more years ago, and much less than the present state of biological science requires. Mr. Darwin has revived it to a great extent, but through Mr. Darwin also has arisen the necessity for his followers to deal with these studies. It is very gratifying, therefore, to meet with another zoologist, especially a man of Professor v. Siebold's reputation, who continues to cultivate with such special care the investigation of physiological nature, and to blend therewith comparative anatomy, the counterpart of biological research.

\* *Wahre Parthenogenesis bei Schmetterlingen und Bienen.* Ein Beitrag zur Fortpflanzungs-geschichte der Thiere. Von C. Th. E. v. Siebold. Leipzig: Engelmann, 1856.

We find then in this work not only the proofs that parthenogenesis is an established fact amongst many animals, but meet with excellent and highly important anatomical descriptions of the structure of the sexual organs and the formation of the egg in Insects and Crustaceans. As the title of the book does not indicate that it considers these subjects, it may be well to direct attention to these points.

According to Professor v. Siebold's observations there are in the ovary of *Polistes* vitelligenous cells and true ova, and the latter received from the first a considerable amount of vitellus. Each ovary consists of several tubes, each tube of a changing number of egg-compartments. The egg-compartment is composed of several vitelligenous cells and one egg-cell. There is around these an epithelium and a tunica propria, and this tunica propria is in its turn surrounded by peritoneal tissue, muscular fibres, and tracheae, which connect the different portions of the organ to each other and to the peritoneal tissue of the heart. At the other end the ovary is free, though not in continuation of the oviduct, their union being only produced by peritoneal tissue.

As regards the formation of the ovum, v. Siebold comes to the following important conclusions: 1. The place where the germ-cells are first developed is the upper part of the ovary-tubes. 2. These germ-cells, differentiated somewhat later into vitelligenous cells and egg-cells, do not move further down in the tunica propria of the ovary, but the tunica propria, together with its epithelium, moves by a remarkable process of growth downwards in the peritoneal tissue, enveloping the ovary-tubes, and thus carries its contents with it. The egg-cell and vitelligenous cells, increasing in size, form single egg-compartments, which by and by become surrounded completely by the tunica propria with its epithelium. The latter at last separates the egg, when ripe, completely from the upper part of the ovary-tubes, and becomes changed into the chorion—the vitelline membrane being a product of the egg already in the ovary; the tunica propria surrounding the compartment also separates from the remaining part of the ovary, and eventually detaches the egg also from the vitelligenous cells of the same compartment, their last union being made by a channel which, after separation, is transformed to the micropyle. 3. When the lowest compartment has attained a ripe condition, the egg passes from the peritoneal envelope to the oviduct, freeing itself at the same moment from its connection with the mass of vitelligenous cells hitherto attached to it. 4. The external surface of the egg, which has passed into the oviduct, changes very quickly, in so far as the tunica propria, which still surrounds it, is concerned; it becomes gelatinous, is broken up, and envelops the chorion as a sort of sticky matter. 5. The vitelligenous cells belonging to this egg generally remain at the lower end of the ovary, and undergo a process of degeneration. The tunica propria enclosing them undergoes the same disintegration as that of the egg, whilst the vitelligenous mass, which greatly resembles the corpus luteum of Vertebrates, passes between the peritoneal envelope and the tunica propria of the next egg-compartment, and finally reaches the very top of the ovarian tubes.

We cannot discuss here in any detail the specialities of these processes as described by v. Siebold; we would merely remark that, if v. Siebold's statements be proved by further investigations to be correct—and they are still at variance with the observations of other eminent zoologists—their bearing on general morphological questions will be of very great importance.

Another point of a very striking nature is the way in which the egg in *Apus* is formed. Siebold gives an account of it on pp. 187–193. The ovaries are composed of a great

mass of follicles, each of which opens through a short conduct into a general and broader one, the orifice of which lies close to the eleventh pair of feet. Each follicle is composed of four cells, one egg-cell and three vitelligenous cells. The former thrives, the latter waste away; but, strange to say, the egg is not developed from the elements of one follicle, but by the union of the contents of two or three of them! This union takes place in the general oviduct, and it is here also that a chorion is formed round this yolk-mass, for thus it must be called. The eggs are then extruded and fall to the bottom of the little pond the animal lives in. This example of the formation of an egg from the elements of a great number of cells—not from those representing a single cell, as is usually the case—is most striking. It would be of the highest interest to endeavour to trace similar characteristics among allied forms of Crustaceans.

On pp. 223–238, Professor v. Siebold makes some concluding remarks on the questions treated in his book. He does not discuss the entire relation of parthenogenesis to other modes of propagation, but encourages the hope that light may be thrown on another problem, that of sexual differentiation in the egg—some of the parthenogenetic insects producing males only, others only females. This is undoubtedly one of the most interesting questions in the whole range of biology, and its solution would be of the highest importance in its bearing on many of the ideas and superstitions of common life.

It is, moreover, very desirable that we should be enabled to form a correct idea of advantages or disadvantages attending parthenogenesis as a mode of propagation. Teleology in its old sense having been abandoned by exact science, there are nevertheless abundant reasons for revising teleological investigations in their applications to the Darwinian theory. Each fact in physiology and morphology is capable of an explanation consistent with the theory of natural selection, and this is demanded by modern science. And parthenogenesis, alternate generation, paedogenesis—yea, more than all, the common process of bisexual generation—are as yet vast problems considered from the point of view of the theory of natural selection. It is even highly probable that those who see in parthenogenesis a phenomenon irreconcilable with the views of rational physiology, may yet find that, from the Darwinian point of view, ordinary propagation offers a problem beset with still greater difficulties, and demanding still more profound thought for its complete elucidation. This difficulty presented itself already in his time to a man who was by no means easily puzzled with anything that came within the grasp of his genius—Kant, who, in writing from Königsberg on March 30, 1795, to Schiller, says:—

“So ist mir nämlich die Natureinrichtung: dass alle Besamung in beiden organischen Reichen zwei Geschlechter bedarf, um ihre Art fortzupflanzen, jederzeit als erstaunlich und wie ein Abgrund des Denkens für die menschliche Vernunft aufgefallen, weil man doch die Vorsehung hierbei nicht, als ob sie diese Ordnung gleichsam spielend, der Abwechslung halber, beliebt habe, annehmen wird, sondern Ursache had, zu glauben, dass sie nicht anders möglich sei,—was eine Aussicht in's Unabsehbliche eröffnet, woraus man schlechterdings nichts machen kann, so wenig wie aus dem, was Milton's Engel dem Adam von der Schöpfung erzählt: ‘Männliches Licht entfernter Sonnen vermischt sich mit weiblichem zu unbekannten Endzwecken.’”

ANTON DOHRN.

## Scientific Notes.

### Geography.

**Arctic Exploration.**—Great things are in preparation for the attack of the unknown region surrounding the North Pole during the coming summer and autumn. From Dr. Petermann we learn that eight continental expeditions are being fitted out, by Austria, Sweden, Norway,



and France. Foremost among these is the Austrian, under the leadership of Lieutenants Weyprecht and Payer. The remarkable results of the trial voyage made by these explorers last season have excited such an interest in the Polar question in Austria, that from the Emperor, the government, and societies downwards, all classes have eagerly contributed towards the fitting out of a more complete expedition. A sum of about 17,500*l.* has already been raised; a screw steam-vessel has been purposely built at Bremen; and everything is in readiness for the start at the end of June. The plan of the voyage is that projected by Lieut. Weyprecht (see *Academy*, vol. iii. p. 71); and the ship is provisioned for three years' absence. It is proposed to spend the first winter off the northmost cape of Asia; to employ the second summer in the exploration of the Central Polar region; and in the third season to penetrate to Behring Strait, and thence to an American or Asiatic harbour. The vessel is of 220 tons burden, with the rig of a three-masted schooner, and has engines of 95 horse-power. Besides the leaders, the expedition will be accompanied by two officers of the marine, named Brosch and Orel, a surgeon, machinist, two chamois-hunters and glaciermen from the Alps, and sixteen picked seamen. Graf Wilschek, a warm supporter of the cause, will operate with the expedition for the first season in a vessel provided at his own cost, and will also be accompanied by scientific men. He will also establish a provision depot for the use of the chief expedition on the farthest land of Novaia Zemlia.—Again, an expedition led by Nordenskiöld, under the direction of the Royal Swedish Academy, contemplated since 1861, is to be undertaken this year. Its plan is unfortunately almost identical with that conceived by Parry, and which he proved to be impracticable. It is that of wintering on the northmost islets of Spitzbergen (the Seven Isles), whence by the aid of fifty reindeer an over-ice journey northward will be attempted.—Two Norwegian steamers, navigated by Captains Jensen and Svend Foyn, enterprising whale fishers, will follow the course of the Austrian vessels towards the Siberian seas. Numbers of specially built steam-vessels have this year been added to the Norwegian fishing fleet; and, instructed by Professor Mohn, of Christiania, the masters of these vessels may be expected to add greatly to their meteorological observations of past years.—The latest news of Captain Hall's American expedition is of date September 5, on which day Upernivik, the highest station on the West Greenland coast, was left for the higher north.—Nothing has been heard of the French expedition under Octave Pavy since its departure from San Francisco for Eastern Siberia; but a second French voyage, instigated by M. Ambert, to whom the inheritance of M. Lambert has descended, is about to begin in a vessel from Havre. The objects of this voyage are not only to be geographical and scientific, but "practical results will also be aimed at, such as the taking possession of new lands, whale fishery, and fishery of other sorts."—Rumours are afloat of an English expedition, with which Captain Sherard Osborn's name is connected. Parry's "farthest" is still the most northerly point yet reached on our globe. Let us hope that the honour of surpassing his achievement will belong to one of his countrymen, not to a foreigner.

Of great importance in connection with this subject, and in their bearing on the movements of currents in the Arctic seas, are the examinations of the drift-woods collected according to Dr. Petermann's instructions by the recent German expeditions to East Greenland, Spitzbergen, and the seas east of it. In the hands of well-known German botanists these numerous fragments of wood and bark prove to be chiefly of northern origin; the extreme thinness of the yearly rings in the section of the woods showing that their habitat has been on the outmost limits of tree growth. Larch is the most frequent, and the specimens of it are clearly traceable to Siberia. The pines may either be Asiatic or from Northern Europe. A few pieces examined are however undoubtedly of more southerly origin.

**The Ruins of Zimbabwe in South Africa.**—On September 5, 1871, the South African explorer Carl Mauch visited the ruins of an ancient and mysterious city in the highland between the Zambezi and Limpopo rivers, long known by native report to the Portuguese, and situated in a land which from its gold and ivory has long been identified by some authorities as the Ophir of Scripture. Letters describing the ruins are published in the *Mittheilungen*. Zimbabwe lies in about lat. 20° 14' S. long. 31° 48' E. One portion of the ruins rises upon a granite hill about 400 feet in relative height; the other, separated by a slight valley, lies upon a somewhat raised terrace. From the curved and zigzag form still apparent in the ruined walls which cover the whole of the western declivity of the hill, these have doubtless formed a once impregnable fortress. The whole space is densely overgrown with nettles and bushes, and some great trees have intertwined their roots with the buildings. Without exception the walls, some of which have still a height of 30 feet, are built of cut granite stones, generally of the size of an ordinary brick, but no mortar has been used. The thickness of the walls where they appear above ground is 10 feet, tapering to 7 or 8 feet above. In many places monolith pilasters of 8 to 10 feet in length, ornamented in diamond-shaped lines, stand out of the building. These are generally 8 inches wide and 3 inches in thickness, cut out of a hard and close stone of a greenish-black colour, and having a metallic ring. During the first

hurried visit, Mauch was unable to find any traces of inscription, though carvings of unknown characters are mentioned by the early Portuguese writers. Such however may yet be found, and a clue be thus obtained as to the age of the strange edifice. Zimbabwe is in all probability an ancient factory, raised in very remote antiquity by strangers to the land, to overawe the savage inhabitants of the neighbouring country, and to serve as a depot for the gold and ivory which it affords. No native, mud-hut dwelling tribe could ever have conceived its erection.

**Yellowstone National American Park.**—Following a recommendation made by the Committee on Public Lands, the Congress of the United States has approved an Act by which a large area of country situated in the western territories of Montana and Wyoming is withdrawn from occupancy, settlement, or sale, and is dedicated and set apart for ever as a National Park or pleasure-ground. The region was first surveyed in 1871, by a party under the leadership of Dr. F. V. Hayden, United States geologist, and proved to contain groups of natural curiosities unequalled perhaps in any other portion of the globe. The reserved tract is a square of 55 miles by 65 miles (embracing an area comparable with that of Yorkshire), surrounding the head lakes of the Yellowstone and Madison rivers. Forest-covered spurs of the Rocky Mountains, of from 10,000 to 12,000 feet in elevation, hem the valleys in on every side, and are snow-covered on their summits throughout the year. The whole region has been within comparatively modern geological times the scene of the greatest volcanic activity of North America. Hot springs and geysers (compared with which those of Iceland are insignificant), thickly spread along the margins of the lakes and on the river banks, represent the last stages—the vents or escape-pipes—of these remarkable manifestations of internal force. "All these springs are adorned with decorations more beautiful than art ever conceived, and which have required thousands of years for the cunning hand of nature to form." On issuing from the lake the Yellowstone forms an upper and lower series of falls, and then enters a grand cañon, through which it rushes for upwards of ten miles. The park will be henceforth under the exclusive control of the Secretary of the Interior, who will as soon as practicable make arrangements for the preservation of its wonders, and their retention in their natural condition. The withdrawal of this tract from settlement will be regarded by the entire civilised world as a step of progress and an honour to the American nation.

### Zoology.

**Venomous Fish.**—It is generally known that the wounds inflicted by the weewers (*Trachinus*) of our coasts and by the sting-rays are rendered poisonous by a mucous excretion adhering to the spines of the head, back, and tail of these fishes; and a most perfect poison-organ, analogous to the poison-fang of snakes, was described some years ago by Dr. Günther in two fishes (*Thalassophryne*) from Central America. Dr. Le Juge has found at the Mauritius another still more dangerous kind of venomous fish; it was long known to ichthyologists under the name of *Synanceia verrucosa*, and is readily recognised by its monstrous appearance, the head being deeply pitted, and the body scaleless and covered with warts. It is by no means scarce, being found throughout the Indian Ocean, and known at the Mauritius as the "Laffe." There are thirteen spines in the dorsal fin, each provided at its base with a bag containing the poison, and with a pair of deep grooves along which the poison is guided to the wound. As in all the other fishes of this kind, the poison-apparatus is merely a weapon of defence, and comes into action when the fish is seized or trodden upon. The action of fish-poison upon the human organism appears to be less rapid than that of snakes; though patients who neglect to apply remedies similar to those used for snake-bites expose themselves to serious consequences, which may even terminate fatally. In one case a fisherman died on the third day from a severe wound. Dr. Le Juge mentions that the fishermen of Mauritius successfully apply poultices of the leaves of a composite plant, *Microhynchus sarmentosus*. (*Transact. R. Soc. of Arts and Sciences of Mauritius*, 1871.)

**Immigration of some Animals to Mauritius and Reunion.**—Dr. Vinson reports that about five years ago a French ship, *Le Saint Charles*, Captain Leymarie, landed at Reunion a cargo of seedlings of the sugar-cane from Java. A kind of lizard, previously unknown in the island, was observed among the young plants; one of them was caught, while others escaped and scattered themselves about the neighbourhood, where they rapidly increased in numbers, and are at present perfectly naturalised. Dr. Vinson considered it to be the *Calotes versicolor*, which must however be a mistake, as this lizard is not found in Java; it is more probable that it is a species of *Bronchocle*, perhaps *B. cristatella*.—A fine butterfly (*Papilio demoleus*), a native of the east coast of Madagascar and Natal, made its appearance in Mauritius at the commencement of the year 1870, and since that date many specimens have been caught. Another butterfly, *Junonia rhodama*, from Madagascar, has become very common in the same island since the years 1857 or 1858, whilst others, such as *Vanessa cardui*, that were common

thirty or forty years ago, are now becoming more and more scarce. (*Transact. R. Soc. Maurit.* 1871.)

**Fishes of China.**—The twelfth volume of the *Verhandelingen der K. Akademie van Wetenschappen in Amsterdam* contains a very important memoir by the well-known Dutch ichthyologist, Dr. Bleeker, "Sur les Cyprinoides de Chine." The author gives a list of some fifty species belonging to the family of *Cyprinidae* or carp-like fishes, which have been described by his predecessors; and he has been able to add about twenty more to this number, from collections made by the French travellers M. Daubry and the Abbé David on the Yantsekiang, and preserved in the Paris Museum. He expresses a belief that this number, great as it is, barely represents one-half of the Cyprinoids actually inhabiting the fresh waters of the Chinese Empire. The forms resemble rather Japanese and European types than those from tropical parts of Asia; but as our knowledge of the fish fauna of China increases, differences between the northern and southern parts will appear more definite. The memoir is beautifully illustrated by fifteen double plates, apparently representing the specimens of the natural size. The founder of Chinese ichthyology is unquestionably the late Sir John Richardson, who gave very detailed reports on the fishes collected in China by Vice-Admiral Sir Edward Belcher, and by Messrs. Reeves, father and son, the latter having supplemented their collections by a very valuable series of drawings. Their reports were published in the year 1843 or earlier; and it is a remarkable fact that no more recent collections of importance have been brought to England, although the number of English residents and travellers in China has increased greatly since that time.

**The Skin of Rhytina** forms the subject of an interesting treatise by Dr. A. Brandt in No. 7 of vol. xvii. of the *Mémoires de l'Académie imp. des Sciences de St.-Petersbourg*. All hitherto known of the integuments of this extinct boreal Manatee is contained in Steller's account; he described them as rough and furrowed like the bark of a tree, whence the German name "Borkenthier." The truth of what Steller had said is fully confirmed by the discovery of a piece of skin, found by Dr. Brandt amongst corals in a store-room of the St. Petersburg Museum. A more minute examination has convinced the author that the rough appearance is caused by the ravages of a sea-louse (*Cyamus rhytinae*) about an inch in length, which had lived parasitically in vast numbers on the animal's sides. Under normal conditions the skin of the whole body is smooth; this is evident from the circumstance that the skin of the back appears always to retain its smoothness; this part is frequently raised above the surface of the water, and the *Cyami* are unable to thrive when exposed to the air, while they are not unfrequently picked off by sea-birds. Bristle-like hairs are to be found over the entire body. The skin was greatly valued by fur-hunters in Kamtschatka for making a very durable and light sort of boat for crossing from one Aleutian island to another.—Dr. Murie has written some commentary notes on this treatise in *Ann. and Mag. Nat. Hist.* (April 1872). He does not entirely agree with Dr. Brandt as regards the cause of the roughness of the skin, thinking it probable that the skin was normally characterized by innumerable larger and smaller wavy grooves and ridges, and that the parasites could have caused but a limited amount of irritation.

**New Theory of the Rattlesnake.**—It has long been urged as an objection to the theory of natural selection that the tail-appendage of the rattlesnake must be injurious to the animal by attracting to it the notice of its enemies. Professor Shaler has however observed that the noise of the rattle is scarcely distinguishable from the sound made by an American species of Cicada; and he conjectures that the object of the rattle is to attract within reach of the snake the birds which naturally feed upon the Cicada. This he considers to be the explanation of the mode in which birds are seen to flutter round a rattlesnake, "without calling into play the unreasonable theory of fascination." A formidable objection to the universality of the principle of natural selection is thus removed. Professor Shaler's paper will be found in the *American Naturalist* for January.

Another species of *Pedicularia*, a genus of Mollusks living parasitically on corals, has been discovered by M. Nobillard; he found it at Mauritius on an *Oculina*. (*Transact. R. Soc. Maurit.* 1871.)

The *Sitzungsberichte der Akademie der Wissenschaften in Wien* for 1871 contain the following zoological papers:—Vol. lxiii.: A Manzoni, "Supplemento alla Fauna dei Bryozoi Mediterranei," first contribution, pp. 73-82, with 3 plates; and J. L. Fitzinger, "A Synopsis of the Species of *Vespertilionidae*," pp. 203-295, and of *Bradyptus*, pp. 331-405.—Vol. lxiv. (July) contains a Synopsis of the species of *Dasyptus*, by the same writer (pp. 209-276).

### Botany.

**The Geographical Distribution of Compositae.**—Mr. G. Bentham read a paper on this subject at two recent meetings of the Linnean Society, in continuation of his paper on the structure of the same order of plants (*Academy*, vol. iii. p. 73). The genera and species of this largest order of flowering plants are about equally distributed between the Old

and New World; of the genera about 410 are found in the former and 430 in the latter; of species, about 4400 in the Old World and a rather larger number in the New. Not quite 70 species are common to the two hemispheres, and these mostly belong to the extreme northern regions; a few are common to New Zealand and Antarctic America; not more than a dozen tropical species are found in both the Old and New World, and some of these are coast plants. The form which Mr. Bentham looks on as prototypic, and possibly ancestral to the whole order, includes a few closely allied genera, distinguished by their regular corolla, belonging rather more to the American than the Old World distribution, being found in Chili, with an outlying genus in St. Helena. Other types, apparently of great antiquity, are found in Africa, Australia, and Western America. Since the separation of the Indo-Malayan and Australian regions from one another, there appears to have been a continuity of races of Compositae across the Tropics from south to north. The paper, which enters exhaustively into the distribution of the various tribes and more important genera, will be published in the *Journal of the Linnean Society*.

**New Parasitic Plant of the Mistletoe Family.**—Professor Asa Gray records in the *American Naturalist* for March the discovery in the State of New York of a new species of *Arceuthobium*, a small kind of mistletoe belonging to the order Loranthaceae. It was found in two localities parasitic in great abundance on a black spruce; the limbs of the trees affected were very much distorted, every twig bristling with the little parasite; and some trees seem to have died through its absorption of their sap. The curious part of the discovery is that a plant of this sort, growing on the boughs of the spruce trees in such quantity as to distort and even destroy them, and in three adjacent counties of a long and fully settled region, has been hitherto entirely overlooked; and then, when discovered, found about the same time by two independent observers at considerable distance from each other.

**The Uses and Origin of the Arrangements of Leaves in Plants.**—Dr. Chauncey Wright reprints from the *Memoirs of the American Academy* an elaborate and important paper bearing this title. The author's object is to attempt to explain, on the principle of natural selection, the existence of the modes of phyllotaxis most frequently actually found in nature. These consist of two principal general forms; the verticillate and the spiral, of which the latter is by far the most complicated. In the case of the spiral arrangement, the angle of divergence between the two leaves next to one another on the stem is expressed by the general form of the fraction

$$\frac{1}{a + \frac{1}{1 + \frac{1}{1 + \dots \&c. \&c.}}}$$

*a* being 1, 2, 3, or 4. It is found, however, that certain only of these fractions are met with in the spiral arrangement, while some of those are of much more frequent occurrence than others. An elaborate series of calculations has for its object to show that the particular forms of spiral arrangement actually found in nature are those which possess the greatest advantage for the plant by so arranging the leaves and branches that they have the most perfect distribution, so as not to interfere with one another in drawing nutriment both from the stem of the plant and the surrounding atmosphere.

A letter from Tübingen announces the death of Professor Hugo von Möhl, which occurred on the morning of the 1st of the present month. He was born at Stuttgart on the 8th April, 1805, the youngest of four celebrated brothers; and in 1835 became professor of botany and director of the botanic garden of the university of Tübingen; during the interval he has added greatly to our knowledge of vegetable physiology.

### New Publications.

- ARBEITEN aus dem physiologischen Laboratorium der Würzburger Hochschule. Herausg. von A. Fick. Würzburg: Stahel.  
CLAUS, C. Die Metamorphose der Squilliden. Göttingen: Dietrich'sche Buchhandlung.  
CLEBSCH, A. Zum Gedächtniss an J. Plücker. Göttingen: Dietrich'sche Buchhandlung.  
DUBOIS, C. F. Planches coloriées des Oiseaux de l'Europe et de leurs Œufs. 106 livr. Brussels: Muquardt.  
FERRIERE, E. Le Darwinisme. Paris: Germer-Baillière.  
MÜLLER, Hermann. Anwendung der Darwin'schen Lehre auf Bienen. (Separat-Abdruck.) Bonn.  
NAVAL SCIENCE. No. I. Edited by E. J. Reed. Lockwood.  
ULRICH, W. Internationales Wörterbuch der Pflanzennamen. 4. Lieferung. Leipzig: Weissbach.  
WOLPERS, J. P. Newton's Mathematische Principien der Naturlehre. Berlin: Oppenheim.



## History.

**The Decline of the Roman Republic.** By George Long. Vol. IV. London: Bell & Daldy. Cambridge: Deighton, Bell, and Co.

THE history of Rome after the Social War is so full of anomalies that we are certain to misconceive it when we try to represent it to ourselves by the help of analogies drawn from a comparatively normal state of things. We cannot resolve the chaos into a struggle between an impoverished populace and a corrupt oligarchy, which found its happiest issue, in the absence of a strong and healthy middle class, through the establishment of a democratic despotism: the empire had its democratic side; but of all the emperors of the first two centuries, Nero was the only demagogue. Augustus, Tiberius, Domitian were conservative to the verge of reaction. The fact is, that after the slaughter of Gaius Gracchus the assembly was practically reduced to the condition of a puppet: it had been proved that the voters could not use their enormous powers so as permanently to better their own condition; and yet those powers were in excess of their capacity, and they retained them unimpaired; and after the restoration under Sulla the senate was a puppet too. Sulla saved the nobility, but he stultified them. It is clear from Cicero's early speeches that out of Rome the men of order were upon the whole on the side of Marius, in spite of his excesses, and that the following of Sulla contained a very large proportion of cosmopolitan adventurers. He filled up the senate with these: and throughout his reorganization of the state favoured the senate, but did nothing for the nobility as such. In fact it did much against them; for the multiplication of quaestorships and praetorships was really a contrivance for pouring a constant stream of "new men" into the senate, for the great families of Rome were not fruitful. Both the senate and the assembly were instruments which might still be used with effect to decide the battle between the real forces of the time. Perhaps it would be hardly too much to say that the proximate cause of the collapse of the republic was that Caesar was confronted by a senate which had all the weakness, all the unpopularity, and none of the strength of a compact oligarchy.

It was this which paralysed Cicero, the only politician of the day who was at once loyal, public-spirited, and intelligent. His career was a series of real humiliations, chequered with pasteboard triumphs, because he neither did nor could observe the late Mr. Cobden's maxim to look at the force behind him as well as the end before him. He was always compromising his personal position for the public good and drawing back to save his personal position when he found he could not serve the public. This is the adequate explanation of his conduct about the Campanian domain; in 56 B.C. Caesar, Pompeius, and Crassus had been drifting apart; Pompeius was discredited, and the populace was inclined to set up Crassus against him. If the senate's *esprit de corps* had been stronger, if it had not been disgracefully weak, it was quite a feasible enterprise to break up the Campanian commission. As two hundred senators attended the congress of Lucca, it was useless for Cicero to press his motion; but it is strange that a historian who expresses so few opinions as Mr. Long should blame him so strongly for making it. Mr. Long seems to write, if I may be pardoned for saying so, too much under the dominion of the common prejudice, that the three confederates were the effective rulers of the Roman empire; it would be as reasonable to say that the empire was governed in the fifth century by the tribes of barbarians who were encamped within it. The confederates had an exceptional position in the state: they could carry most of their measures, but they were liable to occasional defeats; they could not always protect their de-

pendents. Important resolutions like the confiscation of Cyprus were carried through without consulting them; much of the routine of administration went on without their interference. Mere city partisans were as important in politics as ever; as Mr. Long points out, Cicero owed his restoration to the energy of Milo. It is quite possible that, if the senate had been patient, firm, and united—if Cicero had enjoyed the ascendancy of Lord Lyndhurst—the old constitution might have weathered the storms of another half-century, and that the final transformation which now seems inevitable might have been wholly different. Pompeius, who hankered after the monarchy, judged it impossible to reign in spite of the senate and nobility, or to extort their sanction: Caesar, who certainly regarded the senate and the nobility as an incubus upon the Roman world, was far from having determined to seize the monarchy for himself at the time of the congress of Lucca, unless we suppose that he had determined to betray his confederates.

For dealing with so confused a period, there are undeniable advantages in Mr. Long's method of writing history, though every volume renews our surprise and regret that a writer so industrious, so impartial, and so accurate should either not possess, or, possessing, should so completely and so pertinaciously suppress, the other qualities which it is natural to desire in a historian. Still a *précis* of all the evidence, however dry, is sure to bring something to light which writers of more insight leave in the shade. No other history gives quite sufficient prominence to the fact that after the congress of Lucca it was the influence of Caesar far more than of Pompeius which kept the senate quiet; certainly none shows so clearly that the final rupture was due simply to the shortsighted, disloyal selfishness of Pompeius, who drifted himself and forced the senate into a ruinous conflict rather than give up the preposterous pretension of putting Caesar back in a position where he could patronise him.

The chapters on Roman affairs are not the largest part of the volume, but they are the most valuable and suggestive. It is difficult to see what purpose is served by translating all the notices of the Britons and Germans in ancient writers, even to their pragmatical remarks: if there are materials for constructing an intelligible picture of ancient British or German society, the writer should have done much more; if there are not, it was hardly worth while to do so much. Mr. Long adheres to his former opinion that in both his invasions of Britain Caesar landed at Deal; he regards it as an insoluble question whether he sailed from Wissant or Boulogne. He repeats more than once an enquiry, which is surely superfluous, as to where Caesar got his information about what Vercingetorix planned or said: he could question his other prisoners, he could question Vercingetorix, who was doubtless glad to talk. Mr. Long takes the execution of the Gallic leaders from Dion without comment or acknowledgment: he rejects the picturesque and theatrical details of his surrender, which are equally probable, and rest on the same authority. In general he scolds Dion whenever he goes beyond Caesar; he follows him sulkily when he supplements Cicero; it is after all only natural that such a painstaking writer should be irritated by Dion's peculiar kind of cleverness. Much use has been made for the Gallic campaigns of the topographical and other illustrations collected by the author of the *Histoire de César* and others. Mr. Long exercises an independent judgment upon previous writers; but when he follows at all, he follows servilely: writing from the *Histoire de César*, he is led to speak of "the Auvergne;" writing from Hirtius, he is led to speak of Gallic customs in the present tense: the only Gallic name he has ventured to de-Latinise is Cominus, who, after a chapter or two, is cut down to Comin.

G. A. SIMCOX.

**Droit Musulman.** Recueil de Lois concernant les Musulmans Schyites.  
Par A. Query. Tome premier. Paris : Maisonneuve, 1871.

THE present book is composed mainly for practical purposes. The author, M. Query, French consul at Tabriz, intends to provide for the wants of European agents residing in Muhammadan, and more specially in Shiite, countries by furnishing them with a complete *Corpus Juris Muslimici*. Speaking of the difficulties which this class of men frequently experience in consequence of their imperfect knowledge of Muhammadan law, he says: "These difficulties are particularly severe when between Europeans and natives there arises one of those differences which according to the treaties must be decided by the tribunals of the country. In Turkey the institution of the mixed tribunals has to some degree diminished these inconveniences; but in Persia there is no court of justice, and, since the matter of dispute is there always referred to the minister of foreign affairs, it happens frequently that the European agent finds it an embarrassing task to discuss or to refute an objection based on the law of the country." It must be stated, however, that there exists already a work which we consider as a reliable guide for our officials in the East in all such emergencies: we mean the compendium of Shia law by N. v. Tornauw. But as it is written in Russian or German, most of them will not be able to use it. In order to fill up this gap in literature, M. Query has undertaken to translate a standard work on Shia law, without altering anything in its original order and without any omission. For this purpose he has chosen the *Sharâ'i-al-islâm* by Najm-aldin Ja'far le-Ali Almuhaqqik (who died A. H. 676), the most famous law-book in all Shiite countries. This first volume contains the first half in two books: I. the 'Ibâdât, in ten parts (purification, prayer, poor-rate, &c.); and II. the 'Ukûdât, in nineteen parts (sale, pawn, wills, marriages, &c.). The whole is very well arranged, being distributed in single paragraphs, in order to facilitate reference.

It does not seem to have come to the knowledge of the translator that a considerable portion of this work, the text of which was edited in Calcutta, 1839, has already been translated into a European language; at all events, he does not mention it in the preface. Of the eight books contained in Neil B. E. Baillie's *Digest of Moohummudan Law*, part ii. (see *Academy*, vol. ii. p. 318), the first seven are translated from the same *Sharâ'i-al-islâm*; the books 1, 4, 5, 6, occur already in this tome premier of M. Query. Mr. Baillie selected those parts which are most important for Anglo-Indian lawyers and judges; he did not translate them in their entirety, but omitted such passages and portions which in his opinion served less the immediate purpose, whilst M. Query translates the original as it is.

Comparing the two translations with each other, without having the text at hand, we are happy to say that on the whole they agree very closely, and that the one proves the accuracy of the other. Still, there are many differences, on the character of which it would not be possible to pronounce except on the authority of the Arabic text. If, for instance, the paragraphs in the law of marriage 55, 60, and certain passages in paragraphs 37, 38, 57, are wanting in Baillie's *Digest*, we cannot say whether he has omitted them or whether that copy from which M. Query translated was interpolated. There are, however, differences of greater consequence, in fact, different interpretations of the same words. And nobody who ever tried to disentangle the intricacies of the style of Arabic lawyers will wonder that such things should happen even to men who are so well prepared for their task as Mr. Baillie and M. Query. We may even go so far as to maintain that in certain cases, in consequence of the ambi-

guity of Arabic forms, it is impossible to find out with complete certainty the meaning of the author. If, for instance, he does not add an interrogative particle, how is one to know whether his words are to be interpreted in a positive or interrogative sense? And on such difference of interpretation the fortune and life of people may depend.

In the chapter of the treaty of marriage, Almuhaqqik says on p. 647: "De même, si, le mandataire s'adressant au père de la femme en ces termes: 'J'ai épousé ta fille au nom d'un tel,' le père répond par *oui*, le mariage est valide." The same words are translated by Baillie (*Digest*, p. 3) in a somewhat different sense: "If one person should say to another, 'Hast thou married thy daughter to such an one?' and the person addressed should answer, 'Yes,' whereupon the husband should reply, 'I have accepted,' there would be a valid marriage."

M. Query translates on p. 648, § 54: "Au cas, où, de deux personnes, l'une seulement déclarera être unie en mariage à la seconde, qui nie le fait, le mariage sera présumé valide dans les cas à la charge du déclarant, à l'exclusion de celui qui nie l'acte." The same passage is understood by Baillie (p. 5) thus: "If one of them should make such a declaration (that is, should declare to be married to some person who denies it), judgment for all the effects of the contract is to be given against him or her only, to the exclusion of the other."

In the law of wills, on p. 617, § 62, M. Query translates: "Si le testateur a légué une somme quelconque sans désigner le légataire, le legs sera consacré à des œuvres générales de bienfaisance." This is quite irreconcilable with Mr. Baillie's translation (p. 238): "If a man should make a bequest for several purposes, of which the executor has forgotten one or more, he should dispose of it in some good or proper way."

If a person has bequeathed an undetermined part of his property, one interpretation assigns to the legatee the tenth of the third of the whole property. So, M. Query (p. 617) quite correctly, because only one third of the property is at the free disposition of the testator; whilst, according to Mr. Baillie, one tenth of the testator's estate is assigned to the legatee. So there is a difference of  $\frac{1}{10}$  and  $\frac{1}{3}$ .

We could give a very long list of similar discrepancies. Not having the original before us, we cannot judge who is right or wrong, but from this comparison it results of necessity that both translations are insufficient guarantees for a conscientious lawyer, if he does not consult the Arabic original in all cases on which the two translators diverge. There is a class of literature which is beyond the limits of the translator's skill, and we are very much inclined to reckon Muhammadan law-books as belonging to this class. They can be commented and transcribed, but at all events many of them, if not all, can never be translated.

The question, therefore, arises how to make a practical handbook of Muhammadan law for all those who want this knowledge, and who cannot study the Arabic originals. We should propose for this purpose to translate as well as possible some accredited text of the law, and to add copious extracts from numerous commentaries of good renown. We ought to adopt the system of the Arabs themselves, whose law-literature is nothing but one commentary. Thereby we should obtain two results: First, any lawyer not conversant with Arabic would be able to penetrate into the interpretation of the original as far as any Arabic philologist, European or native. And these commentaries *can*, in fact, be translated, because one helps to elucidate the other. Secondly, the student would become familiar with the Eastern mode of reasoning, with the methods of argumentation of the greatest lawyers of the East. This process may seem somewhat long, troublesome, and expensive, but we maintain that it is the



only one by which it would be possible to provide for all the wants of the most conscientious and scrupulous jurisdiction. The nearest approach to a handbook of this kind is Hamilton's *Hedaya*.

ED. SACHAU.

### Intelligence, &c.

A new history of Russia, by Professor Bestushev Rumm, has been now published at St. Petersburg (Koshanchikov). The same has published a complete edition of the *Historical Monographies and Researches* of the famous writer and scholar (*in russicis*) Kostomorov, and many translations of great historical works (Motley, Louis Blanc, Tocqueville, &c.).

*Altpreuussische Monatsschrift*, Jan.-Feb.—Lohmeyer shows that the "amberland" of which Pytheas, the early traveller from Marseilles, heard, was probably the Frisian coast and islands, and not the Prussian coast on the Baltic, which the Romans afterwards arrived at by an exploring expedition overland from Carnuntum (close to Vienna).—An account is given of the new MS. (found at Lemberg) of the *Chronicle of Oliva* (close to Danzig), which contains some interesting particulars of the Black Death in Edward III.'s time, the plague which changed the character of the middle ages.—A notice of the German translations of Dante follows.

### New Publications.

HÖFNER, M. J. Untersuchungen zur Geschichte des Kaisers L. Septimius Severus und seiner Dynastie. Erster Band. 1. Abtheilung. Giessen: Kicker.

HOOK, W. F. Life of Archbishop Parker. (Lives of Archbishops of Canterbury.) Bentley.

MONUMENTA HISTORIAE WORMIENSIS. Bd. V. i. Abth. Codex Diplomatus Wormiensis. Hrsg. v. C. P. Woelky. Leipzig: Peter.

PUBLICATIONS DE LA SECTION HISTORIQUE de l'Institut royal grand-ducal de Luxembourg. Année 1870-71. Luxembourg: Büick.

RAABE, A. H. Geschichte u. Bild von Nero. Nach den Quellen bearbeitet. 1. Hlfte. Utrecht: Kemink u. Zoon.

TISCHENDORF, P. A. v. Das Lehnwesen in den moslemischen Staaten, insbesondere im osmanischen Reiche. Leipzig: Giesecke u. Devrient.

URKUNDEN u. AKTENSTÜCKE zur Geschichte d. Kurfürsten Friedrich Wilhelms von Brandenburg. 6. Bd. Politische Verhandlungen. III. Hrsg. v. B. Erdmannsdörffer. Berlin: Reimer.

### Philology.

Cornelli Taciti *Germania*. Erläutert von Dr. H. Schweizer-Sidler. Halle, 1871.

THIS very interesting edition is, as Dr. Schweizer-Sidler informs us in his preface, a forestalment, for the use of schools, of a more comprehensive revision of the *Germania*, intended to form part of a new edition of Orelli's *Tacitus*. Probably no living scholar is better fitted than Dr. Schweizer-Sidler for such a work, which requires a combination of the resources of exact Latin scholarship with those of Indo-Germanic philology and antiquities. The introduction is short, but not so short as to preclude the editor from expressing his inclination to attribute the *Dialogus de Oratoribus* to Tacitus (p. viii). With regard to the *Germania* he is (p. ix) perhaps not quite indulgent enough to the old theory that Tacitus intended it as a mirror in which his countrymen might behold and consider the vices of their own civilisation. It cannot, indeed, be proved that this was the exclusive or even a principal object of the work: but there is considerable internal evidence to show that such an idea was not absent from the historian's mind. As the style of Tacitus savours of poetry and declamatory exercises, so his views of law, politics, and morality, are often not so much those of a statesman as of a member of an embittered literary and philosophical coterie. In common with other eminent writers of his age, he was driven by circumstances to take up, more or less, the attitude of a satirist. Witness such scholastic observations as "aurum et argentum propitiine an irati di negaverint dubito" (*Germania*, 5); "faenus agitare et in usuras extendere ignotum, ideoque magis servatum quam si vetitum esset" (*ib.* 26). The remark at the end of c. 19,

"plusque ibi boni mores valent quam alibi bonae leges," gives the tone to much of the disquisition on the social and moral state of the Germans; and the chapters on marriage (19), on slavery (25), on interest (26), and on funerals (27), contain, as our editor himself acknowledges in his notes, much obvious innuendo.

The chief interest of the notes is the constant application to Tacitus' work of the latest results attained in the study of old German history, literature, and antiquities. Since the death of Jacob Grimm, the names of many scholars have been conspicuous in this field, notably those of Zeuss, Wilder, and Müllenhoff, of whose works Dr. Schweizer-Sidler has made considerable use, with great profit and interest to the reader of the *Germania*. Among the most interesting notes may be mentioned that on the homage paid to women by the Germans (c. 8); on the *comites* and the degrees of the *comitatus* (c. 13); on the words expressive of relationship (c. 20); and on the names of the seasons (c. 26). The difficult word *principes*, which Tacitus (not improbably from want of exact knowledge) seems to use vaguely, Dr. Schweizer-Sidler declines to take in so strict and limited a sense as was put upon it by Waitz. The *pagus* he thinks consisted, not of a hundred houses, but of a hundred *gentes*, each consisting of ten houses: see notes on cc. 7 and 12.

Something might, we think, be added to the notes in the way of interpretation and analysis of language. In c. 3, in the passage "sunt illis haec quoque carmina, quorum relatu . . . accendunt animos," the editor suggests that "haec" may stand for "illa." But Tacitus, in c. 2, has been speaking of "carmina antiqua," the songs in which the records of the race are enshrined: do not the words "haec quoque carmina" refer by contrast to this passage? "They have these (martial) songs as well." In c. 7, "unde feminarum ululatus audiri, unde vagitus infantium," we do not see why "audiri" should not stand as historical infinitive, when Virgil, whom Tacitus is so fond of imitating, writes, "hinc exaudiri gemitus iraeque leonum" (*Aen.* 7, 15). If emendation be required, "audieris" would be a less violent change than "audias," to which the editor inclines. In c. 13, "haec dignitas, hae vires, magno semper electorum iuvenum globo circumdari, in pace decus, in bello praesidium;" and 16, "eosque (specus) multo insuper fimo onerant, suffugium hiemis et receptaculum frugibus," some notice is due to the construction of the cognate accusatives *decus* and *suffugium*, which, if we mistake not, is rare in Latin prose, and in any case requires explanation in a school edition.

We may further notice several poetical, if not strictly Virgilian, expressions scattered up and down the *Germania*, most of which have been overlooked both by Orelli and the present editor. Comp. c. 2, "Mannum, originem gentis," with Virgil, *Aen.* 12, 166, "Aeneas, Romanae stirpis origo;" c. 5, "silvis horrida," with *Aen.* 8, 348; c. 6, "missilia spargunt," with Virgil (copying from Ennius), *Aen.* 7, 687, 8, 695, &c.; c. 14, "bellatorem equum," with Virgil, *Georg.* 2, 145, &c.; c. 20, "robora parentum liberi referunt," with Virgil's "invalidique patrum referunt ieiunia nati," *Georg.* 3, 128 (is *referre* in this sense ante-Virgilian?); c. 29, "limite acto," with "ardens limitem agit ferro," *Aen.* 10, 514; the description of the goddess Herthus, in c. 40 ("invehi populis arbitrantur"), with the description of Cybele, *Aen.* 6, 785, "invehitur curru Phrygiæ turrata per urbes;" c. 44, "velis ministrantur," with "velis ministrat," *Aen.* 6, 302; and the curious periphrasis, "naturam sucini" (= *sucinum*), in c. 45, with Lucretius' "naturam inolentis olivi" (2, 850) = *olivum*.

We conclude with expressing a hope that Dr. Schweizer-Sidler will not confine his efforts to this edition, but will one day devote a work of wider scope to the treatment of the

general connection of the Latin language and antiquities with those of the other branches of the Indo-Germanic family.

H. NETTLESHIP.

*Inscriptiones Hispaniae Christianae.* Ed. Aemilius Hübner.  
Berlin: Reimer, 1871.

THIS volume is, as will readily be inferred from its title, a corollary to the second volume of the Berlin *Corpus Inscriptionum*. Professor Hübner has conferred no slight benefit upon the public in proceeding so quickly from the larger to the smaller work. He has felt it his duty, he tells us in his preface, that the editor of the one should be the editor also of the other, and rightly judges that the collection will be a useful one, even though the inscriptions "do not contribute much to the advance of the study of Roman antiquities." This feeling deserves grateful recognition; for he might not unnaturally have set aside these Christian monuments belonging to an obscure branch of mediaeval history, as alien from his own studies. In this case we might have had to wait for a long period before any such collection was made, and should hardly at any time have found an editor in whose sagacity in detecting the frauds that beset this subject and in whose complete knowledge of the material we could have reposed equal confidence. It would seem indeed almost impossible that this small volume can contain all the Christian inscriptions of Spain and Portugal up to the tenth or eleventh century, nor are the readings given in every instance incapable of amendment. Incompleteness and uncertainty are in fact defects incident to all such undertakings: but one constructed on a solid workmanlike plan such as the present will in the future only require addition and correction, and can never become obsolete.

Our readers will no doubt be glad to have some general outline of the volume, and some indication of the chief points of interest in it. Both these matters are dealt with clearly and succinctly in the preface, which seems intended, with the index, to supplement the otherwise rather too scanty notes.

The inscriptions follow in general the geographical order of the larger volume, but are not rich enough in number to require more than a division into three parts. The first, Lusitania, is represented by forty-four inscriptions; the second, Baetica, by ninety, while Tarraconensis, Asturia, and Gallaecia have only sixty between them—the northern provinces being very scanty in their yield. Next follow a small number of inscribed tiles, bricks, and rings (*instrumenti domestici inscriptiones*). Then we have the *tituli recentiores* of the ninth and tenth centuries, with a few of the eleventh, and the *falsae vel suspectae* in two divisions, according as they claim the earlier or the later date. Lastly come the *indices* in numerous divisions, and a clear and very useful map marking accurately the relative positions of all the places represented in the text. As to this latter part, it is to be noted as a real want that there is no verbal index—a want, too, that very much mars the usefulness of the second volume of the *Corpus*. Without such a help it is often difficult to prove a positive conclusion, and almost impossible, however much we may wish it, to prove a negative. One might have hoped that the recognised utility of his verbal index to the volume edited by Professor Mommsen might have induced Professor Hübner to make these volumes of his own editing equally complete.

As to *matter*, sepulchral inscriptions—which are always the most numerous—here number three quarters of the whole. The rest chiefly record consecration of churches or the presence of certain relics. The few that remain belong in some way or other to church interiors, two only being

upon profane edifices. A few Greek and a few Jewish are scattered through the book. In point of *date* none are earlier than the fourth century, and of the earlier division about half are dated by the Spanish era, calculated to begin 38 B.C. Not only is the significance of this epoch obscure, but the meaning of the word and the way of writing it is disputed. It is stated (Orell. ii. p. 374) to be first found upon Christian inscriptions of the fifth century, and is almost always written *era*, though here we have once *iera* (No. 222, saec. x), and *aera* is sometimes found (No. 44, aera 548, and in four others of less certain genuineness). The oldest explanation suggested by Isidore (*Orig.* v. 36, 4) is as follows: "Aera singulorum annorum est constituta a Caesare Augusto, quando primum censum exegit ac Romanum orbem descripsit. Dicta autem aera eo quod omnis orbis aes reddere professus est reipublicae." This cannot be right, but the derivation from the plural of *aes*, used as a feminine singular in the sense of "item" and then "element of calculation," had long possession of the field, and is still defended by Wieseler (Herzog, *Encycl. Theol.* word *aera*). Ideler, among others, has accepted the suggestion that connects it with the Gothic *jer*, the German *Jahr*, and our *year*. We should have been glad if Professor Hübner's own opinion on this point, and hope that he will think it worth his while to discuss it in a future number of the *Ephemeris Epigraphica*.

Of the *names* of persons mentioned in these inscriptions we have five classes, viz. ordinary, provincial, Greek, Biblical, and Gothic, &c. Of the provincial names, those peculiar to Spain seem to be *Aciscus*, *Armiger*, *Bracarius*, *Cerevella*, *Cuparius*, *Eburinus*, *Granniola*, *Lilliolus*, *Salvianella*. The first of these—the name of a well-known saint of Corduba—seems to represent the pick of a *fossor* or stone-cutter; the others are not difficult to understand.

The *formulae*, of which we find in the preface a considerable list, do not show very remarkable divergence from those usual in other places. It would have been as well to notice that the phrase *accepta poenitentia* (33, 43, 54) means "having received absolution." It is remarkable amongst other smaller points that the term *requievit* belongs to Lusitania and the adjoining parts of Baetica, while *recessit* is almost confined to the rest of Baetica. The terms *famulus* (or *famula*) *Dei* or *Christi* are common throughout, but almost peculiar to the Peninsula. Of *Scripture quotations* we have only two, the famous words of Job (xix. 25, 26; No. 95), *credo quod Redemptor meus vivet et in novissimo die de terra sursurabit plem meam et in carne mea videbo Dominum*; and the curious legend upon a gem, *as non cominuetis es eo* (No. 208; John xix. 36, cp. Exod. xii. 46). As to these, it should be remarked that the first agrees very little either with the old Latin or the Vulgate, though more like the latter. A similar epitaph is found in the cloisters of S. Paolo fuori le mura at Rome, which, like this, reads *Credo* and *Dominum* for the first and last words, but otherwise follows the Vulgate. The latter is the text of the Vulgate, where the old version has *confringetis* [*in eo* is a misprint for *es* or *ex eo*, praef. p. x]. To the formula of prayer, *ut pro tuo promisso et sublebamine* (i.e. sublevamine) *mereamur ingredi paradisi ianue* (No. 96), should have been added the versicles, on a paten (*Auctarium*, p. 120, No. 230), which should, of course, be supplemented as below—

*Da pacem Domine in diebus nostris quia non est alius qui pugnet pro nobis nisi tu Deus noster*.

The *sepulchral poetry* is, as far as metre goes, worse even than the pagan of a late date. We have here some of the earliest known instances of rhymed or Leonine verse, the first of a certain date really rhymed being No. 123, aera 680, A.D. 642, though not mentioned in the preface. The first four lines will show the average character of the metre, which



here as elsewhere disregards accent only more rarely than quantity :

*Hæc cavæ saxæ—Oppidani continent membra  
Claro nitore natâlium — gestis abithque conspiciunt  
Opibus quippe pœllens—et artuum vîribus cliens  
Icûla vîhi præcipitur—prædique Baccels destinâtur.*

So far it is possible to make a sort of accented verse, on the principle that no word may have more than one accent, or metrical ictus. But what can we make out of the following,

*In procinctum bellî nocatur—opitulatione sodalium desolatur—?*

We must only notice a few more points raised in the preface before proposing for consideration a few emendations in the text. The grammatical results which accrue from these inscriptions are not very striking. They certainly prove (as the editor remarks, p. xii) the non-existence of any supposed peculiar Spanish Latinity. There are traces even of a better orthography than might have been expected. Nevertheless, besides the ordinary depravations common at an earlier date, there are rather numerous instances of the palatal pronunciation, which according to Isidore may have begun first in Spain, and to which modern Spanish tongues are particularly adapted. Such are *baptidiatus*, *iudigium*, *Sciprianus*, *septuazinta*, *sussitabit*, *Zacob*.

The number of unusual grammatical forms is not large. To those noticed in the preface and index we should add *annibus*, No. 139. The term *numero* = "in large numbers" was perhaps also worthy of remark, No. 140—

*hic sunt reliquiae numero Sanctorum (n. n.) et aliorum numero Sanctorum.*

In the appendix of *recentiores*—which appear to be separated on no very definite principle from the earlier ones—the form *Kal. Magii for Maii* (No. 258, æra 1077) might have been noticed. What, again, is *prilula* (No. 213, date A.D. 1000) in the line—

*Piscator obiit prilula feritus—?*

The following observations, amongst others, have occurred to me on a careful reading of the text of this volume. No. 125 (at Corduba), which Prof. Hübner finds obscure in parts, loses most of its difficulty if written out into the following incondite and incomplete hexameters:—

✠

*Crux veneranda hominum redemptio semper,  
In qua Christus pendens homines redemit cunctos;  
Teque ingestantes possident caelum.  
Nunc melius gaudemus Christi morte redempti,  
Dum caelum et paradisum Sina accipit homo.*

*Teque ingestantes* receives light from No. 268 ✠, *crucis alme fero signu; fugie demon. era* (M) LXXXVIII [here 1089 is a misprint for 1099]. *Paradisum Sina* would almost seem to be a confusion in the writer's mind for *Sion*.

No. 126 is a list of relics of saints in St. Peter's Church, also at Corduba. First come the names of the five martyrs referred to by Prudentius as the glory of that city, in his well-known hymn (*περὶ σφεράνων*, 4, *de martyribus Caesar-augustanis*)—

*Corduba Aciselum dabit et Zoellum  
Tresque coronas—*

the three being Faustus, Januarius, and Martialis. Then follow three uncertain lines. In these the letters RITA and CTT appear to be readable. Instead of *CARITATIS* in the first, which is, I believe, unknown as the name of a saint, I would suggest *Leocritiae*, and in the second *Perfecti*—

both *Leocritia* and *Perfectus* being recognised as martyrs at Corduba, the first on March 15th, the second April 18th.

In connection with this, I would take No. 175 from Acci (*Guadix*), near the head of the Guadalquivir, as Corduba is about halfway down its course. Here, in deciphering a similar inscription, Prof. Hübner has not shown his usual acumen. He is puzzled by the name *Sā Babile*, though *St. Babylas*, Bishop of Antioch, will be familiar to all readers of St. Chrysostom, while others will remember that the scene which took place at the removal of his bones from the precinct of Apollo at Daphnae, at the order of the Emperor Julian, was no small element in the dissension between him and the excitable inhabitants of that city (Amm. Marc. xxii. 12, 13; Soz. H. E. v. 19, &c.). In the next column of the same (l. 7, 8), we should certainly read *F[austi Janu]ari et Martialis*, the "tres coronae" of Prudentius, and almost as certainly in the next line, *septe[m] dormientes in E[pheso]*, instead of the queer . . . *m dormiente sine e . . .*, though the change from genitive to accusative is a curious but not unexampled solecism (cp. the first lines of the epitaph of *Oppila* quoted above, No. 123). The next names are, of course, *Gervasi et Protas[i]* (not *Servasi . . te*, &c.), the martyrs of Milan, unknown indeed in themselves, but famous for the miracles wrought at their translation by St. Ambrose—remarkable indeed as some of the best attested of ecclesiastical miracles (see, for instance, S. Aug. Conf. ix. 7). In their case, we may remark, as well as in that of St. Babylas, it was the translation which brought their relics into repute. In the next line but one we should probably supply *Scor Ferreol[orum]*. The space will not admit of more than one name; and we know that two Ferreoli were honoured in the neighbouring province of Gaul, one at Vesuntio on June 16th, the other as patron of Vienne, whose rather striking "passio" may be read in Ruinart, ed. Ratisbon. p. 489 sq.

In No. 142 the sense might be restored by a better punctuation. I should propose to write—

*Hæc tenet urna tuum venerand(um) corpus Vincenti, abb(at)is,  
Set tua(m) sacra(m) tenet anima(m) caeleste sacerdos  
Regnum, mutasti in melius cum gaudia vite,*

instead of making *caeleste sacerdos* a vocative. And in the next line—

*Martiris exempla signat quod membra sacrata  
Demonstrante Deo vatis hic repperit index,*

instead of *signant*—*A* being the monogram for *at*, and *NT* as in *demonstrante* for *ant*. *Exempla* is probably for *exemplar*, final *r* being not uncommonly lost in late Latin, as in *Marma* in the *Carmen Arvale* of the third century, *mate*, *pate*, *Alexande*, *soro*, *uxso*, &c. (Schuchardt, *Vok. d. Vulg.-Lat.* ii. p. 390. I do not quote *Maio*, *Mino*, *censento*, *rogato*, from early Latin, as these seem rather to indicate a loss of final *s*.) The meaning is very obscure, but seems to be, "The poet's finger, after finding the sacred limbs by God's guidance, marks (by these lines) the martyr's example"—*signat* being used somewhat in the sense which it is in Virgil with regard to Caieta's burial-place,

*Et nunc servat honos sedem tuus, ossaque nomen  
Hesperia in magna, si qua est ea gloria, signat.*

A little lower down we may punctuate—

*Sic simul officium finis vitamque removit,  
Spiritus adveniens Domini quo tempore Sanctus  
In regionem piam vexit animamque locabit.*

This part of the inscription seems to be an epitaph of the finder of the relics, apparently a priest of the church, whose bones are perhaps joined with those of St. Vincent in the next line, as efficacious in freeing from purgatorial fires—

*Omnibus hiis mox est de flammis tollere flammâs.*

In the ring, No. 204, I would suggest ΚΡΙΠΩ, as the interpretation of the curious monogram apparently on the seal or gem; cp. No. 149, l. 10—

*Hic valeas Kirio sacrata ut altaria Christo.*

In the later series, in No. 219 (an epitaph of Abbot Samson, aera 928), a note is wanted on the lines, which I would thus arrange—

*Cuius in urna manent hac sacra membra, inaula  
Personat esperio illius fame fola.*

Here *inaula*, which the MS. copy rightly writes as one word, *ināla*, is a superfluous compound, meaning "nave of a church," just like *inatrium* for *atrium*; *incurtis* for *curtis* ("court"), *indannum*, &c., though I am not aware that *inaula* is elsewhere found.

The curious poetical touch, such as not rarely shines out in the midst of many a very commonplace epitaph, seems to mean, "Though he here lies buried, the church still rings with the doctrine of his native (*Esperio* = *Hispanico*?) eloquence." A similar touch is found in the earlier and more metrical epitaph No. 165—

*Hunc cause meserum—hunc querunt vota dolentum  
quos aluit semper voce manu lacrimis.*

In No. 239, in the monastery of St. Stephen *de Riba de Sil*, a few miles from Orense, is a very barbarous epitaph to a bishop who had turned monk, which thus begins—

*En quem cernis cavea saxa—toget compago sacra  
Presul Isauri—per omnia inlustrissimi viri.*

*Cavea saxa* is merely a modified form, of no particular gender, of *cava saxa* (No. 123), or *saxea cava* (No. 130), signifying a sarcophagus; and *compago sacra* appears to do duty for an accusative, as we might say, "the sacred frame;" but *Presul Isauri* should surely be *Presulis Auri*, or *Aurie*, i.e. Bishop of Orense; for the line below—

*Sinens cathedra predicta—agglutinans se norma monastica*

shows that the name of his see has been mentioned. *Auria* is the mediaeval Latin name of Orense, the *Amphilochia* of Strabo, and the *Aquae Calidae Cilinorum* of Ptolemy. Curiously enough, no notice of this place is taken under any of these names in Dr. Smith's *Dictionary of Ancient Geography*, and it would seem not to have occurred to Prof. Hübner.

These remarks will show that there is still something to be done for the text. Our space will not allow us to give any extended criticism of their historical data. English readers familiar with Mr. Foulkes' recent essays will be interested in two inscriptions connected with the name of Reccared. The first is from Toletum (*Toledo*), No. 155:—

† *In nomine dni consecra | ta ecclesia scte Marie | in catolico die pri-  
die | idus Aprilis anno feli | citer primo regni dni | nostri glorio-  
sissimi Fl(avii) | Reccaredi regis era DCXXV [A.D. 587].*

It is worth while to observe the date of the consecration and the position of this church. We must, no doubt, consider *die pridie* a pleonasm, as it occurs not unfrequently, e.g. Nos. 45, 120, 121, &c., and *in catolico* will then designate the Catholic as opposed to the Arian quarter. As to the date, Reccared began to reign in the preceding year 586, and immediately proceeded to make vigorous profession of the faith for which his brother Hermenegild had been a martyr (see Milman, *Lat. Christ.* bk. iii. ch. vii.). The famous third synod of Toledo, in which Spain generally became Catholic, did not indeed take place till 589; but Gregory of Tours has preserved the memory of an earlier synod held in this very year 587, at which the king declared his personal conviction, grounded particularly on the fact that miracles were worked by the Catholics and not by the Arians (*Hist. Franc.* ix. 15; Hefele, *Councils*, § 286). An event like this, probably taking place also at Toledo, would

be a natural occasion for such an effort as the dedication of a new cathedral. A similar inscription from Granada records the consecration of three churches, the last of which runs thus—

*Item consecrata est ecclesia sci Vincentii | Martyris Valentin(i) a sco  
Lillio Accitano pontife | xi Kal. Feb. an. viii gl. dni Reccaredi regis er.  
DCXXXII [A.D. 594].*

*Hec sca tria tabernacula in gloriam Trinitatis [indivise] cohoperantibus  
scis aedificata sunt ab int. Gudiliu(va?). . .] cum operarios vernolos ei  
sumptu proprio.*

This is another not uninteresting evidence of the impetus given to the Catholic party under Reccared's rule. The word *indivise* (or *indivise*?), which Prof. Hübner has failed to conjecture, seems clearly suggested by the broken letters of his facsimile—a proof, if any were wanted, of the usefulness of such aids.

We must now take leave of this interesting volume. We cannot help hoping that in a future edition a verbal index will be added, and that some one learned in Spanish church history will take the trouble to collect whatever still remains unedited, and to add illustrations such as a detailed study of the martyrologies and histories of councils would abundantly supply.

JOHN WORDSWORTH.

**The Funeral Inscriptions of Attica.** [Ἀττικῆς ἐπιγραφὰι ἐπιτύμβιοι ἐκδοδόμεναι ὑπὸ Στεφάνου Ἀθ. Κουμανούδη.] Athens: 1871.

PROFESSOR KUMANUDES has long been known as one of the most active and accurate of Athenian archæologists. The present work cannot be more suitably praised than by placing it in the same rank with Professor Michaelis' recent work, *Der Parthenon*, as a model of clear and compact arrangement of a large mass of material. Boeckh's *Corpus Inscr. Graec.* contained hardly 500 Attic funeral inscriptions, and very few of these had been seen by Boeckh himself: the present work contains nearly 4000, a large proportion of them (those marked by an asterisk) being edited from the personal examination of the writer. An introduction is prefixed, which, besides being a treatise on Athenian sepulchral monuments, contains also an explanation of the editor's aim and method. He tells us that in printing all the inscriptions in cursive Greek only his purpose is to render the book as inexpensive and accessible as may be. He considers no uncial text short of an actual facsimile of the stone to be worth the additional expenditure of space and of trouble: he urges the wider employment of facsimiles, which are of the highest importance, in works of a more sumptuous character, and for a different class of readers. One cannot but sympathise with this view; and yet the orthography of the old Attic alphabet can scarcely be represented without uncials: *τυχῆν* (= *TYXEN* = *τυχεῖν*), *ἀνέπ* (= *ANEP* = *ἀνέπ*) are novelties to which the eye does not easily become reconciled. Moreover, uncial copies are useful in representing mis-spellings and other mistakes of the sculptor; and it is surely possible, as the work of MM. Le Bas and Waddington especially shows (*Voyage archéologique*), to employ such a variety of uncial type as shall fairly represent to the reader the successive changes and local peculiarities of Greek palaeography.

The number of inscriptions discovered of late years in Attica (to look no wider) is enormous, and it will take time to bring them all together in a new *Corpus*. As a contribution to that end, Prof. Kumanudes puts forth this collection of all known Attic funeral inscriptions. He arranges them in nine classes: (1) Epitaphs of soldiers slain in battle, and honoured with a public funeral; (2) Epitaphs



of Attic demesmen, arranged in the alphabetical order of the demes, and within each deme in the alphabetical order of the names of the dead; (3) Epitaphs of *ισοτελείς*; (4) Boundary-marks (*ὅροι*) of tombs; (5) Epitaphs of foreigners resident in Attica; and (6) of persons whose nationality is not discoverable; (7) Metrical epitaphs wherein an injury to the monument has effaced the name of the dead; (8) Christian epitaphs, which curiously enough never mention the nationality of the departed, possibly in view of a heavenly citizenship; (9) Fragments; to which are added all the Latin funeral inscriptions as yet discovered in Attica, and their number is strikingly few as compared with other parts of the Graeco-Roman world. The editor's Prolegomena are very interesting. His remarks on the orthography, punctuation, and especially on the restoration of Greek inscriptions, are thoroughly sound: so are those on the present state of archaeology in Greece. It is gratifying to find a Greek telling his countrymen some home-truths, and confessing that even Lord Elgin's dismantling of the Parthenon has but been the means of multiplying a hundred-fold the lovers of Greek antiquities. The most valuable portion of the Prolegomena is an account of the various kinds of Attic tombstones—*στήλαι*, slabs, pillars, &c. This is too full to be more than referred to here: enough to state that Prof. Kumanudes has made a valuable addition to what had already been done for this subject by Baron Stackelberg's splendid work (*Die Gräber der Hellenen*, Berlin, 1837); by Friedländer (*De Operibus anaglyphis in monumentis sepulchralibus Graecis*, Regium Bov. 1847); and by Pervanoglu's useful treatise (*Die Grabsteine der alten Griechen*, Leipzig, 1863).

Passing to the body of the work, we find that to each inscription is prefixed (wherever possible) a notice of the shape of the monument, of the kind of marble composing it, the place where it was discovered, the works in which the inscription has been published, its probable date, and the place where the monument at present may be found. Beyond these references there is but little in the way of commentary, excepting occasional foot-notes on matters of importance. Thus on p. 243 is a note confirming the opinion that the frequent occurrence of the graves of Milesians in Attica affords no ground for supposing a Milesian deme. The editor remarks of this class (1) that he scarcely finds 20 that are anterior to the Roman period; (2) that the epitaphs of females are far more numerous than of males (144 to 96); (3) that these monuments are found not only in the vicinity of Athens, but also in various more distant demes.

This general absence of commentary would be possible only in the case of funeral inscriptions, which present few occasions for individual remark: and the general conclusions which the editor has gathered from his extensive study of this class of monuments have been thrown by him into the Prolegomena. Such are his remarks (p. 17) on the disputed meaning of the vase often sculptured on Attic tombstones: we are gratified to find him establishing conclusively that this symbol does imply that the person buried below died unmarried. In a note on p. 18 he states that the common formulas *χρηστός* (*χρηστής*), *χαῖρε*, or *χρηστὴ χαῖρε*, are never found upon the graves of any Attic demesmen; and that even on those of strangers buried in Attica the expression (elsewhere so common) *χρηστὴ* (*χρηστής*) καὶ ἀνικε (or *φιλόστοργε*) *χαῖρε*, never once occurs. On p. 17 various mis-statements are corrected respecting the manner in which the wives and daughters of Attic citizens are designated upon tombs; and again (p. 18) he demurs to the hasty opinions which have been ventured respecting the banquet-scenes so often represented in relief upon Greek funeral monuments. We are glad to see a

severe stricture upon M. Lenormant (pp. 48 and 99) recalled in the appendix (p. 446).

The type and paper are such as appear to be usual in Athenian publications, but they are scarcely worthy of the book. The printing is usually correct, but in No. 9, l. 2, the omission of the word *φίλην* spoils the hexameter. The alphabetical arrangement employed throughout renders reference easy: two useful indices, however, are appended, one of matters worthy of remark, the other of geographical names. Of the 174 demes (the number given by Strabo), 127 are here to be found mentioned; of the 47 which remain, at least 23 are known to us from other inscriptions or from ancient authors (p. 458). E. L. HICKS.

Demosthenes de Corona: with English Notes. By the Rev. Arthur Holmes, M.A. Rivingtons, 1871.

THIS edition of the masterpiece of Demosthenes reflects credit on the editor of the *Catena Classicorum*, and will be very useful to students, for whom a good commentary on the oration, within a reasonable compass, has long been wanted; in spite of the somewhat exaggerated compliments paid by Mr. Holmes to his predecessors. The plan of the book is good, embracing so much prefatory history as is necessary for the comprehension of the speech, with a clear and vigorous review of its general character, and notes long enough, as a rule, to make the orator's meaning clear without embarrassing the student by undue prolixity.

Mr. Holmes has a genuine admiration both for the character and the oratory of his author. Upholding the perfect honesty of his policy, he even defends him from the common charge of deviation from truth in the course of this speech, maintaining that it would have been absurd in Demosthenes to attempt to deceive his audience by palpable falsehoods. His theory is that both the antagonists, to suit the critical and artificial taste of their audience, had recourse to quibbles, but not to absolute falsehoods: Aeschines raking up clauses of laws practically if not actually obsolete; and Demosthenes answering him by quoting equally obsolete clauses of exceptions and exemptions. His occasional bad taste and coarseness Mr. Holmes very fairly attributes to the general decadence of the age, rendering it necessary that he should in some degree accommodate his style to the low calibre of the Athenian courts of justice.

The notes do not profess to deal with varieties of reading, except where they materially affect the sense of any passage; but such exceptions might with advantage have been a little multiplied. An instance of this is found in the well-known passage where Demosthenes protests against the general virulence and unfairness of Aeschines' proceedings (§§ 12-16): on which, however, Mr. Holmes' comment is on the whole deserving of the highest praise. He grasps its meaning, thoroughly explains the somewhat complicated connection, and translates vigorously and correctly; but in the last clause of § 13 he entirely ignores the variety of punctuation, ἐμὲ δ' εἴπερ ἐξελέγξεν ἐνόμizen, αὐτὸν οὐκ ἂν ἐγράψατο, which, though probably wrong, is adopted by Dissen, and is the more worth noting as it entirely changes the meaning of a very difficult passage. On § 65 he is again silent as to a probable error of Dissen's, in defending the very weak interpolation of οὐκ, which Mr. Holmes says is supported by no editor but Reiske. In § 220 he adopts the reading *χωρὰν*, in spite of its acknowledged difficulty, without any mention either of the alternation *ὦραν*, found in several MSS., or of Schäfer's conjecture, *ὦραν*, which is supported by Dissen. In § 221 the reading *μηδὲν παραλείπων* might with advantage have been noticed; and in § 228 we miss all allusion to the old reading *ὑμᾶς ὑπάρχειν ἐγνωσμένους*,

which is found in almost all the MSS., though necessitating an unparalleled interpretation of *ἐγνωμένους*.

In the explanatory notes some similar omissions are noticeable. In § 28 the expression *ἐν τοῖν δυοῖν ὀβολοῖν* is explained at almost unnecessary length, but no clue is given as to what is much more difficult to understand—the exact meaning of the clause in which it stands, and whether it is to be attributed to Demosthenes or his opponent; whether it expresses the insignificance of the whole question, or raises a supposed objection that Demosthenes was crippling the revenues of the state, by depriving it of the two obols which these ambassadors would each have paid for entrance. In § 130, *οὐδὲ γὰρ ὧν ἔτυχεν ἦν*, though rightly explained, is a sufficiently remarkable attraction to call for grammatical analysis. So in § 135, the genitive absolute, referring to the direct object of a transitive verb, seems worthy of a note; and in § 262 Schäfer is somewhat misrepresented as misinterpreting the passage, since his explanation, that Aeschines was thrashed for robbing orchards, really rests upon a different reading, which Mr. Holmes ignores, *ὥσπερ ὁπωρώνης ἐκείνος ἐκ τῶν ἀλλοτριῶν χωρίων*; which entirely changes the force of the allusion. There are also several technical words on which a word or two of explanation would have been of use, such as *χρηματίζειν*, *ἐξη καὶ νέα*, *βακτηρία*, *σύμβολον*, while, considering the important bearing of the subject on the speech, a somewhat fuller account of the whole system of the trierarchy could not have been considered out of place.

Of actual mistakes very few instances have been detected. We cannot but think that in § 198 Mr. Holmes has missed the meaning of *ἐνευδοκμεῖν*, which may be compared with *ἐνευδαμονῆσαι* and *ἐντελενῆσαι* in Thuc. ii. 44; so that it should be rendered not "as regards reputation," but "the man by whom the misfortunes of Athens were set apart as a field wherein to gain glory for himself." In § 219 *ἀναφορὰν* is probably not "something to fall back upon," but "room for throwing the blame on some one else." And this would have been apparent from the parallel quoted by Mr. Holmes himself from Aeschines, had he given it in its integrity. In § 259 there seems no reason to suppose that *νεβρίζων* contains any idea of Aeschines' wearing the fawn-skin himself, as that was a dignity (see below, § 265) to which he had scarcely attained. And on § 195 Mr. Holmes assigns no reason for rejecting Schäfer's very adequate interpretation of *ἄγε μὴδὲ πείραν ἔδωκε*, whereby *ἄγε* is made the subject: "*Quae nec usum sui dederunt*." These, however, are but pardonable blots in a really good edition of the speech, and we may look with satisfaction on the other hand not only to a careful digest of previous commentaries, but to several new and valuable suggestions; such as that in *γέρρα ἐνεπιμπρασάν* in § 169 we may see a burning of the hurdles that fenced in the ordinary space for the popular assembly, as the speediest method of preparing for a monster meeting. It is also right to draw attention to the careful analysis of the meaning of the various particles throughout the speech.

J. R. KING.

**Machberoth Ithiel**, by Jehudah ben Shelomoh Alcharizi. Edited from the MS. in the Bodleian Library, by Thomas Chenery, M.A. Williams and Norgate.

**Y'HUDAH EL-HARIZI** was the last of that splendid galaxy of Hebrew poets in Spain to which Gabirol, Y'hudah ha-Levy, and the two ben Ezras also belonged. He was the author of an imitation of the Maqâmat of el-Hariri, under the title of *Tahk'moni*, and previously to this of a Hebrew translation of the same work. Any one who has the slightest knowledge of *Hariri* in the original, or even of Rückert's masterly German adaptation, will appreciate the difficulties encountered

by him in this translation. Professor Chenery, of Oxford, observes with great justice in the preface (p. ix):—

"The contest is not a fair one. The Hebrew language cannot rival the Arabic in the latter's own dominion. That high-flown metaphorical diction, which has become so associated with Arabic composition that it does not offend even European scholars, educated to a more severe taste, surprises rather than gratifies when it is attempted in the language of the Bible. As a literary feat Alcharizi's composition in this book is marvellous."

The late Silvestre de Sacy, in his edition of *Hariri*, passed a high eulogium on *Harizi's* translation, and published one of the chapters as a specimen. Only three other chapters have been published since his time. The present editor presents us with the twenty-seven Maqâmat contained in the Bodleian MS., in which, however, the commencement of the first is wanting. The MS. is written in rather careless Yemen characters, and is in many places pale and defective. Probably few scholars but Prof. Chenery, whose translation of the first part of the Maqâmat is well-known to Arabic students, would have attempted the delicate task of deciphering it. It is certainly not an easy piece of Hebrew composition. The poetical passages, and the abundant synonyms, may cause perplexity to the ordinary student, especially as the text is only pointed in a very few cases. Foot-notes, at least in the most difficult passages, would not have been out of place.

There are two prefaces, an English and a Hebrew. In the former, the editor gives a sketch of *Harizi's* life and works, with references to the biographical authorities. In the latter, which is really a fine piece of style, an attempt is made to fix the period when Jewish writers adopted the Arabic metres. There is one passage in it (see p. 11) which sounds like an echo from the times of *Harizi*, where the editor chastises in severe terms "the rich men" (Jews?) of England, whose only aim is material pleasure, and who completely neglect a literature which cannot enrich them. May it not be a *vox clamantis in deserto*!

AD. NEUBAUER.

### Intelligence.

The notices of lectures to be given at the university of Strasburg in the term beginning on May 1 include one by Professor Max Müller, of Oxford, who "will be so kind as to lecture in the summer semester on the 'Results of Comparative Philology.'" MM. E. Reuss and Heitz, of Strasburg, and Laqueur, of Lyons, have also consented to lecture, as well as some professors of the former Faculté de Médecine. Fifteen hundred students are said to have already inscribed their names.

The German Philological Congress is announced to take place at Leipzig at the latter end of May.

The Russian *Journal of Public Instruction* (*Journal Ministerstva Narodnago Prosvetshchenia*) is now publishing a critical study on Persius' *Satires*, with the Latin text, a Russian translation, and a very complete commentary.

### New Publications.

ASCOLI, G. J. Vorträge üb. Glottologie. 1. Bd. Uebers. von Proff. Bazzigher u. Schweizer-Sidler. Halle: Buchh. d. Waisenh.

BIBLIA veteris Testamenti Aethiopica. Ed. Dillmann. Tom. ii. fasc. ii. quo continentur libri regum iii. et iv. Leipzig: Brockhaus' Sort.

GOLDZIEHER, Ign. Zur Charakteristik Gelâl ud-dîn us-Sujûtî's u. seiner literarischen Thätigkeit. Wien: Gerold's Sohn in Comm.

HERBST, W. Johann Heinrich Voss. Bd. I. Teubner.

LEPSIUS, C. R. Die Metalle in den aegypt. Inschriften. Berlin: Dümmler in Comm.

PRAETORIUS, F. Grammatik der Tigrînasprache in Abessinien. 2. Hälfte. Halle: Buchh. d. Waisenh.

UNGER, R. Emendationes Horatianae. Halle: Pfeffer.

WOLFF, M. Muhamedanische Eschatologie. Leipzig: Brockhaus in Comm.

### ERRATUM IN No. 45.

Page 129 (a), line 21, after "xx. 17-38," insert "xxi. 10-14, xxvii. 3 (φιλανθρωπῶς κ. τ. λ.), 21-26."